

BALANGAO PINUCHU:
SUSTAINABLE TRADITIONAL INDIGENOUS
FOREST RESOURCES MANAGEMENT SYSTEM AND
PRACTICES

BALANGAO TRIBE
NATONIN, MOUNTAIN PROVINCE

ACKNOWLEDGEMENT

The Municipality of Natonin, Mountain Province extends its utmost and sincerest gratitude to the National Government, exclusively the Department of Environment and Natural Resources (DENR) and the National Commission on Indigenous Peoples (NCIP) in issuing the DENR-NCIP Joint Administrative Order No. 2008-01. It laid down the guidelines and procedures for the recognition, documentation, registration and confirmation of all Sustainable Traditional and Indigenous Forest Resources Management Systems and Practices (STIRFMSP) by the Indigenous Cultural Communities (ICC's) or Indigenous Peoples (IP's) in their ancestral domain/land. The joint administrative order considered a step towards appropriate recognition with attached responsibilities of the IPs/ICCs nationwide in genuinely managing the forest within their ancestral domain.

Profound gratitude likewise extended to, the Regional Executive Director of the DENR-CAR, Clarence L. Baguilat and the Regional Director NCIP-CAR Engr. Sancho S. Buquing, with their understanding and support to the *Balangao* community of Natonin Municipality. By providing, the enabling administrative mechanisms associated with the Sustainable Traditional Indigenous Forest Resources Management Systems and Practices locally called *Pinuchu* leading to its eventual recognition and confirmation following the provisions set forth under the joint DENR-NCIP AO No. 2008-01.

Special appreciation to the assistance of the Regional Technical Director of the DENR-CAR Forest Management Service under the management of Forester Augusto D. Lagon, who laid down the direction and provided support and encouragement in sustaining the execution of all activities associated to this endeavor.

Utmost gratitude dedicated to the OIC PENR Officer, Manuel L. Pogeyed of DENR, Mountain Province, OIC-CENR Officer Florencio L. Balog-ang of CENRO Paracelis, who undoubtedly shared their expertise on natural resources evaluation and indigenous knowledge and practices that are critical to the documentations. Warmth appreciation owed to Mr. Tomas B. Tawagen, Provincial Director of the NCIP, Mountain Province for his support relative to this endeavor.

Special thanks to the DENR-CAR Technical Working Group, composed of Rex G. Sapla, Patricia S. Tayaban, and Simeon L. Micklay of the DENR Regional Office, and Christopher G. Bosaing, and Joel Tawali from the PENR Office who undeniably supported the documentation and provided essential information towards the attainment of the subject.

Paramount gratitude dedicated to the Researchers and Documenters, Ms. Ivy A. Mariano, Lina L. Maquiwe and Bal S. Inaldo with the assistance of Mr. Manahan M. Onsat, Maribel Busway, and Bailyne D. Manao, who immeasurably devoted themselves in researching and documenting the indigenous knowledge systems and practices particularly the forest management systems and practices of Balangao ethnic group. Mr. Venencio T. Banawa of CENRO Paracelis, Mountain Province, spearheaded the documentation. Who mentored and offered valuable supervision and guidance to his comrade.

Special thanks likewise extended to Gloria D. Baguingan, Ph.D, who shared her expertise in the refinement of the documented forest management systems and practices of the Balangao Domain.

Sincerely acknowledging the enormous participation of the Barangay Officials of the Municipality of Natonin, Community elders from the barangays of the domain, and other individuals who shared their traditional expertise, knowledge and skills towards the realization of the Balangao Pinuchu Profile.

Natonin Municipal Government

And

Indigenous People's Organization
/Indigenous Cultural Community
(IPO/ICC) of the *Balangao Tribe* of
Natonin, Mt. Province

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Republic of the Philippines
Cordillera Administrative Region
Mountain Province
MUNICIPALITY OF NATONIN

BALANGAO PINUCHU: SUSTAINABLE TRADITIONAL INDIGENOUS FOREST RESOURCES MANAGEMENT SYSTEMS AND PRACTICES (STIFRMSP)

1. INDIGENOUS PEOPLE'S ORGANIZATION/INDIGENOUS CULTURAL COMMUNITIES

Balangao is a term used to describe an ethno-linguistic group of the Municipality of Natonin, Mountain Province, who live in the central portion of the municipality. It also refers to a specific barangay area of the town south of Poblacion. Culturally they share similar patterns of behavior according to values, tradition, customs and practices.



2. INTRODUCTION

The grandeur of Natonin, eastern part of Mountain Province. The arctic breeze land surrounded by magnificent and giant bowl rice terraces of spring green fields, strewn waterfalls, streams and rivers that flow down the awesome slopes of the splendid mountains. Nested in four high peaks namely Mount Amuyao in the West, Mount Oyayao in the North and Mount Tinufuan (Ampalauag) in the South and Mount Macharag in the east. It was the biggest municipality of the sub-province of Bontoc, Mountain Province before 1962. It included Paracelis (now a Municipality) and Kadaclan (part of Barlig today).

Paracelis was separated as a municipality of Natonin on June 16, 1962. Kadaclan was seceded from Natonin on June 18, 1966.

Paracelis became a separate municipality from its mother municipality Natonin by the handiwork of Benito "Basibasen", "Magiwaw" Rafael, who settled in the area of Paracelis before 1962, subsequently became the first mayor of the new town. Basibasen is recognized by Natonin and Paracelis' as their **Grand Old Man**, he is a local hero. On the other hand, the first appointed mayor of Natonin, the mother municipality was Machuli Gagen.

Paracelis for purposes of close supervision as government unit was one of the reasons for its separation from its mother municipality due to its gigantic area.

Balangaos and Barligs are two distinct ethno-linguistic groups and for reasons that are cultural, economic and political, the decision of its secession was for the best at that time.

Natonin municipality is composed of eleven (11) barangays from West to East; Banao, Tonglayan, Pudo, Alunogan, Sta. Isabel, Butac, Balangao, Poblacion, Banawel, Saliok, and Maducayan. Balangaos, Majukayongs, Ha'kis, and Kadaclans are the ethno-linguistic groups comprising the municipality.

Their language identifies each group; Banao speaks iKadaklan, Tonglayan down to Alunogan speak Henáki, and the rest speak Balangao but for Poblacion, a metropolitan area speaks a variety of languages. These groups understand each other very well. Except for Maducayan and Saliok whose language and culture is similar to Kalinga, all other groups of Natonin speak and understand each other too well.

The people that occupy Maducayan and Saliok barangays are called, registered and recognized the **MAJUKAYONG TRIBE** by the National Commission for Indigenous Peoples in 2010.

Balangao as an ethno-linguistic group embraces the present barangays of Balangao, Banawel, Poblacion, Butac, and Sta. Isabel. The Henáki group comprises Alunogan, Pudo, Tonglayan, and Banao.

However, from the concept of DOMAIN relating to the STIFRMSP Balangao comprises all barangays of Natonin except Maducayan and Saliok.

LOCATION OF DOMAIN

Natonin is geographically located 74 kilometers east of the capital town of Bontoc. It could be reached from Bontoc after 6 hours drive through rough roads and Steep Mountain slopes. From Santiago City, it could also be reached in five hours drive passing through Alfonsolista Ifugao, and Paracelis Mountain Province. A short cut route is via Aguinaldo Ifugao entering through Tuboy, Banawel, southeast of Poblacion, Natonin in only about 3 hours drive.

Natonin is bordered:

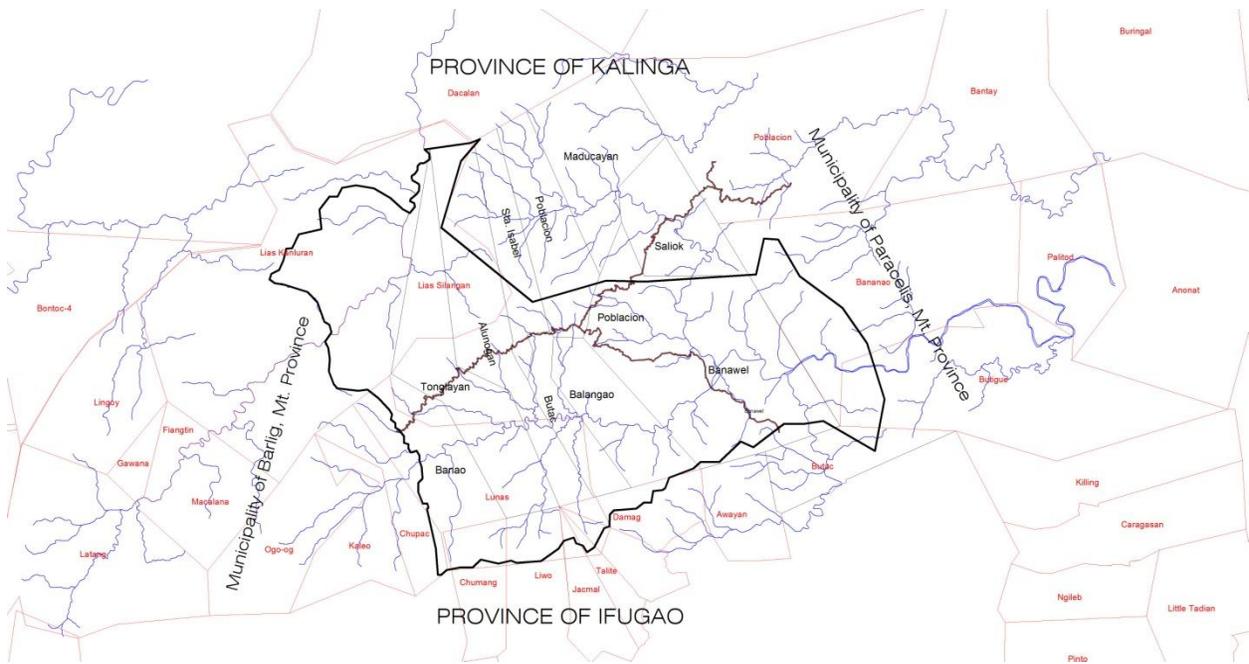
North: Tanudan, Kalinga

East: Paracelis, Mountain Province

West: Barlig, Mountain Province; and

South: Aginaldo Ifugao.

LOCATION MAP



3. PHYSICAL LAND FEATURES

1. BIO-PHYSICAL PROFILE

1. TOPOGRAPHY/SLOPE AND ELEVATION

The municipality of Natonin is generally rolling to steep slopes with elevation ranging from 290 meters to 1,800 meters above sea level. At town center, the elevation is at 1,100 masl.

2. CLIMATE

The area is affected by a mountain climate of 10 rainy months (June - March) and two dry months (April- May). The general topography of the place makes it distinct from the third climatic type where it belongs under the old classification. Two types of monsoon winds bring about this long wet season: the Northern or Northeast monsoon, which occurs, from June to September. The latter carries with it the strong typhoons and heavy rains. Natonin is open to this wind type and only partly shielded by the Sierra Madre Mountain Range from the East and the trades that occur during the dry season from March to June. It is locally referred as **AKILID** during rainy season, which starts from the third week of June and ends on the second week of March, and **TIYARKAW** for the summer season, which starts on the third week of March and ends on the second week of June.

3. SOIL

Clay and clay loam types of soil dominates the Natonin landscape. All soils fall within the pH tolerance of plants, hence favorable to soil microorganism activity. Supporting the agricultural production are the numerous creeks and rivers that cascades down mountain slope to form the Siffu River.

4. Water Resources/Drainage

Natonin is the headwater of the Siffu River; there are more than 30 minor streams and tributaries in the municipality. Among the popular ones are Patyayen, Manangar Pap-arong, Opet, Monamon, Naropaan, Omaneb-eb, Saliok Siffu (Saliok), Lettalet and Kadaclan



Siffu. Three major creeks drain the locality that serve as part of the major tributaries of the headwaters of the Siffu River and Chico River. Hafangen On the Western part, Banao tributary drains towards Tonglayan and passes through Balangao, Natonin, joining the Saliok Siffu River at Tuboy, Banawel then passes through Bananao, Paracelis that meets the Siffu River towards Roxas, Isabela. Another is the Maducayan tributary that drains towards Banawel, Natonin, joining the Kadaklan River then passes through Bananao, Paracelis comprising the Siffu River towards Roxas, isabela. Lastly, at the Northwest part, the Mawiling River that drains towards Tanudan joining the Chico River that flows towards the city of Tabuk.

5. SOCIO-ECONOMIC PROFILE

1. POPULATION

TABLE 1. POPULATION OF THE BALANGAO TRIBE

BARANGAY	HOUSEHOLD	FAMILIES	POPULATION
Alunogan	152	164	817
Balangao	186	227	913
Banao	58	65	240
Banawel	407	450	2,045
Batnong	23	44	574

. Pangtor	2	0	59
. Tappo	8	9	98
. Tuboy	24	27	14
Butac	127	176	682
Poblacion	318	353	1,483
Pudo	154	168	711
Sta. Isabel	119	137	666
Tonglayan	221	226	1,226
Total	1,742	1,966	8,783

Source: RHU Natonin, Mountain Province

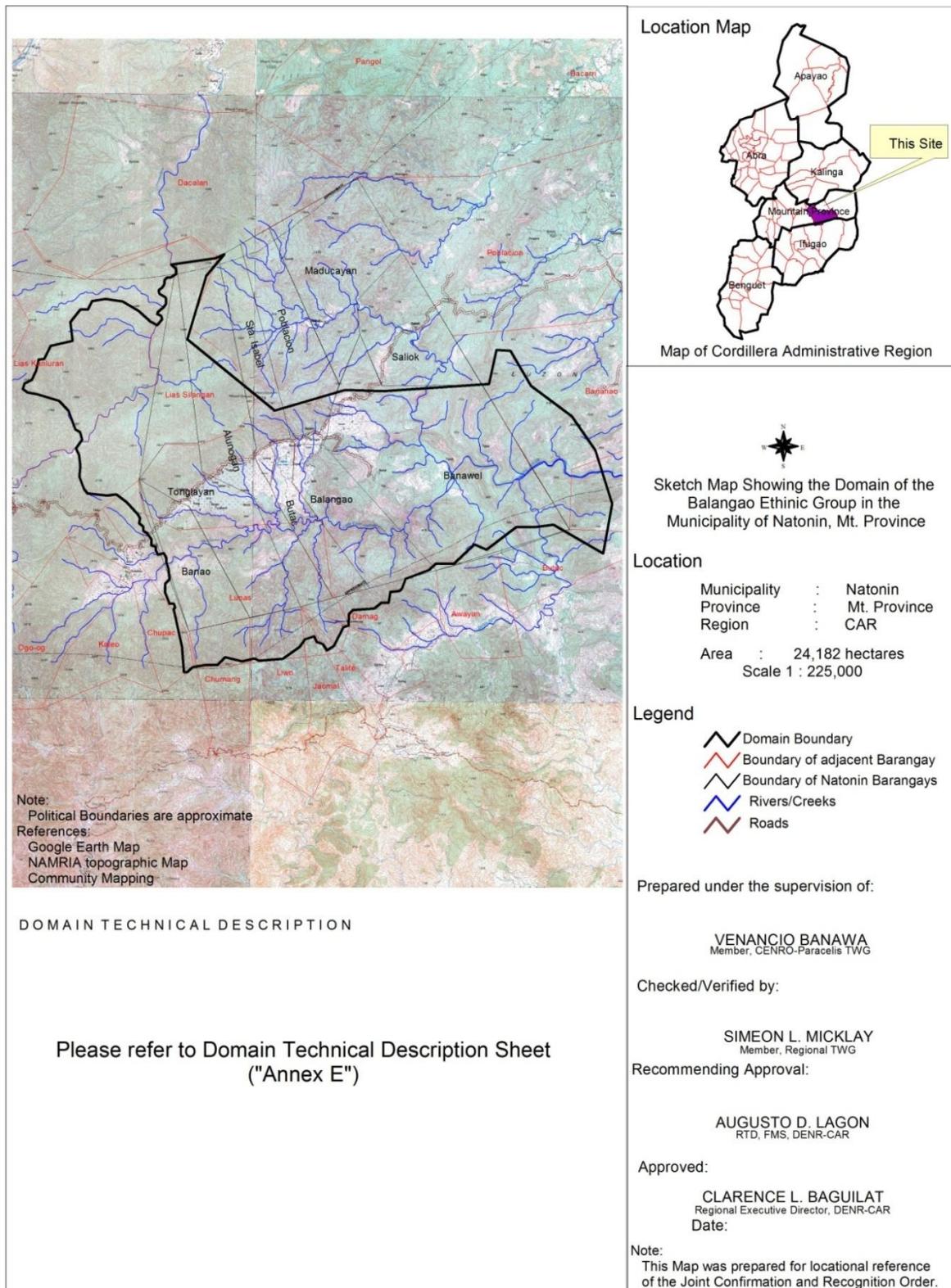
1. ACCESSIBILITY

From Bontoc, the capital town of Mountain Province, Balangao Domain could be reached within 6 hours drive, traveling the 74 km rugged road and Steep Mountain slopes. Through the initiative of the government, some areas were concreted but mostly of gravel sand. It could also be reached from Santiago City in five hours drive through the town of Paracelis or four (4) hours passing through Aguinaldo, Ifugao. The other used route to reach the area is from Bontoc passing through the Province of Ifugao, Nueva Viscaya, and Isabela with about nine (9) hours travel to the municipality of Paracelis, and two (2) hours travel from Paracelis up to the municipal capital of Natonin, having approximately 11 hours travel. From Barangay Poblacion, the municipal town of Natonin, going towards the other barangays that comprises the domain, it is traversed by pathways and rugged graveled earth road traveled by two-wheel drive, four wheel drive, and can also be reached through hiking to reach the settlement areas.

5. Ancestral Domain Area

The ancestral domain area of the *Balangao* community covers an approximate area of TWENTY FOUR THOUSAND ONE HUNDRED SIXTY AND SIX THOUSANDTH FOUR HUNDRED FIFTY ONE (24,160.6451) hectares. It is composed of nine (9) barangays namely: Banao, Tonglayan, Pudo, Alunogan, Sta. Isabel, Butac, Balangao, Banawel, and Poblacion.

DOMAIN MAP



3.A Ancestral Domain Management unit

The Municipality of Natonin has a total number of eleven (11) barangays exhibiting two (2) recognized Tribes namely: **Balangao Tribe** and **Majukayong Tribe**.

The ancestral domain in the whole municipality belonging to the ethnic group is called **iBalangao**. The Domain comprises of nine (9) barangays having distinct dialects.

6. SOCIO-POLITICAL STRUCTURE

1. HEADSHIP OF ELDERS

The Council of Elders generally influences social and economic lives of the people. This Council of Elders existed even before the introduction and/or set up of formal government. This Council of Elders was called by the tribe as **PANGAT**. Every barangay has its own Council of Elders who meets as often as necessary. They have a close contact and coordination through meetings. Anybody who has the respect of the community and/or his constituents can be a member of the council, so it is not necessary that an elder is the oldest one in the community. A PANGAT is implicitly recognized by the community as leaders but they must possess these features; **man-ahapet**, wealth, dignity and Principles, and who possesses valor, integrity, impartiality, good judgment, and constancy; a person who is intelligent, experienced, or sensitive enough to make refined judgments, and distinctions. He must be judicious and rational. Along with the recognition of Pangat comes also the role of an **ARUN**.

An Arun is a Pangat and so he must possess the characteristics of a Pangat. He is a mediator in an **AMONG**. The Aruns gather to settle amicably a case related to crimes. He knows the due process concerning the activities of an *among*.

A community is useless without a leader, just as a country is useless without a government. The recognition of Pangat is essential to the lives of the Indigenous people. The **Papangat** representing each barangay work unitedly within their respective barangay and within the tribe as a whole. They convene to make village decisions, and other matters such as dealing with neighboring tribes, this contributed to the enhancement of camaraderie among all the communities within Balangao Domain. They join forces in leading their constituents, taking into consideration the indigenous traditional knowledge systems and practices. The **Papangat** were responsible for the activities of the community, such as the use and protection of the ecosystem, in maintaining peace and order within the community and neighboring places. They formulate and impose laws and **MORTA** (fines), and are responsible to **INGAR** (Reprimand) and **FAGFAGA** (Advice) to anybody who violates customary laws; conflict management laws, protection and proper utilization of lands and other resources. Relative to the festivities and rituals performed by the community, villagers ask/seek advice and confirmation, and/or present their plans to the village leaders and **Papangat**.

2. DECISION MAKING

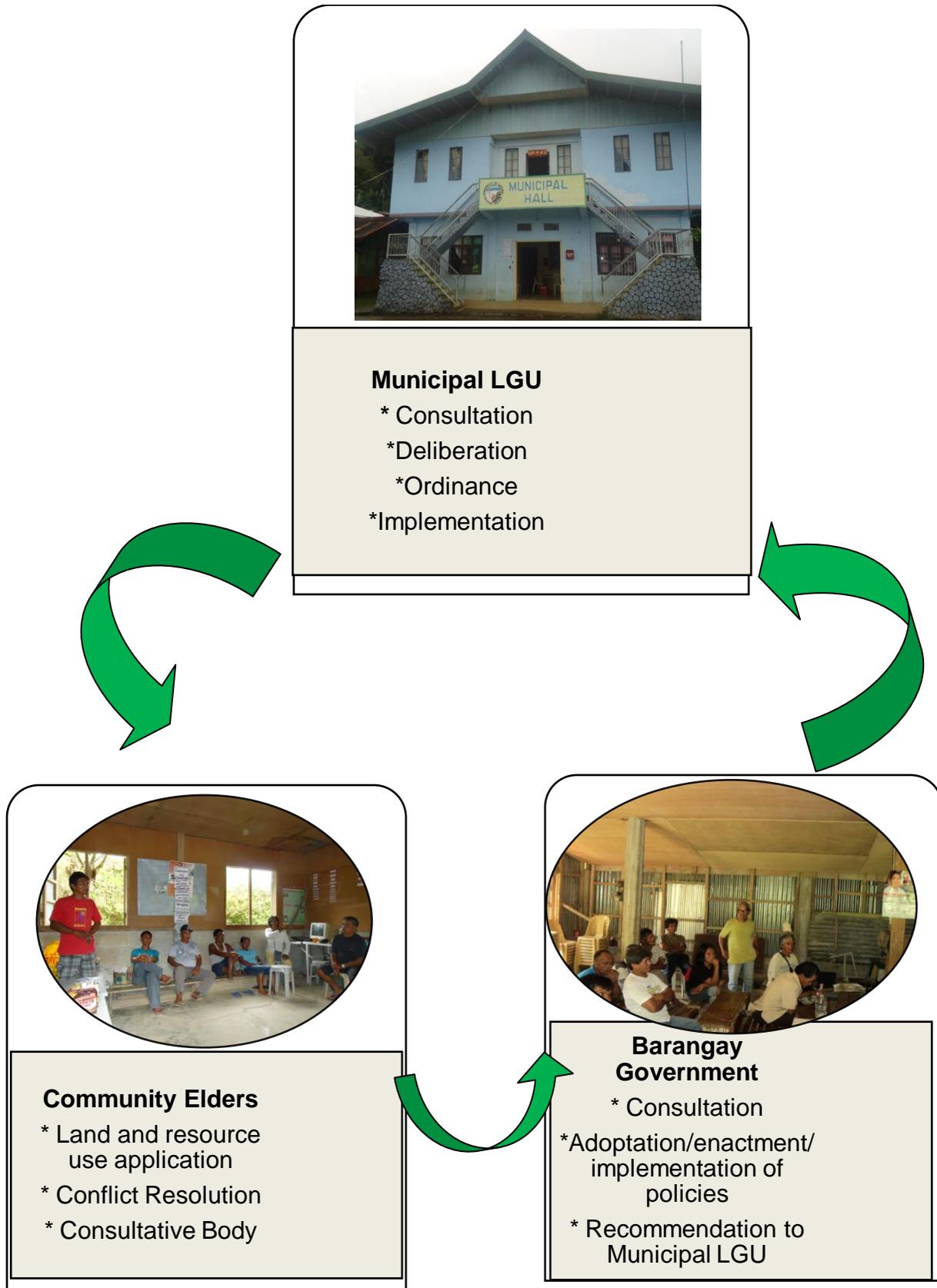
The recognized **Papangat** in their own community were responsible in handling problems and/or other issues of the community for the betterment as well as the development of the tribe. They take great responsibility in decision-making. They gather and talk intensely about the matters concerning the community and the tribe. By the virtue of being called a **Pangat**, decisions are declared by consensus. Decisions were based on facts and rational thinking rather than a speculation. Their words are final and executory, giving stress to the tribe's customs, traditions and practices. The norms of the tribe are much respected that they do not disregard it in making decisions. In making decisions **Papangat** consider the sentiments and/or ideas of their constituents; however, it should be completely beneficial to the ethnic group. Anybody who is hard headed and violates customary laws are reproached for behavioral changes. In relation to the imposition of **MORTA** (fines), they discuss among themselves and decide the value of the fine/s depending to the nature and/or impact of damage/crime committed. Their decisions are based on their integrity and competence on indigenous and tribal laws. They make fair and impartial decisions without prejudice to the rights of the people.

3. TRADITIONAL RESOLUTION OF CONFLICTS/DISPUTES

Conflicts among the community members are settled through community assemblies. Members who are in conflict with the Papangat gather and have a thorough discussion about their problems. In cases that such problems are not resolved, they call the presence of the neighborhood Papangat and gather until such problems are resolved with final settlement agreements to both parties in conflict.

Violation of forest management practices and violations within the claimed forest by members of neighborhood tribes are made liable of their actions. Resolution of conflicts amongst inter-tribal members is done thru *Among* with the presence of both parties and community leaders of both tribes. The offender/s and/or violators are reprimanded (*maingar*) of their misconducts, therefore accountable to fines imposed by the Papangat and agreed upon by both parties. Disputes are governed by **Pechen** (Peace Pact), which is warmed up constantly.

Figure 4: Tribal policy formulation and implementation relative to formal government



4. Nature of Sustainable Indigenous Forest Resource Management Systems and Practices (STIFRMSP)

The indigenous people pass an immense knowledge of their environment, based on centuries of living close to nature. Living in and from the richness and variety of complex ecosystems, they have an understanding of the properties of plants and animals, the functioning of ecosystems and the techniques for using and managing them that is particular and gotten detailed. In a certain community, locally occurring species are managed on for many, sometimes all, the foods, medicines, fuel, building, materials, and other products. Equally, people's knowledge and perceptions of the environment and their relationships with it, are often important elements of cultural identity.

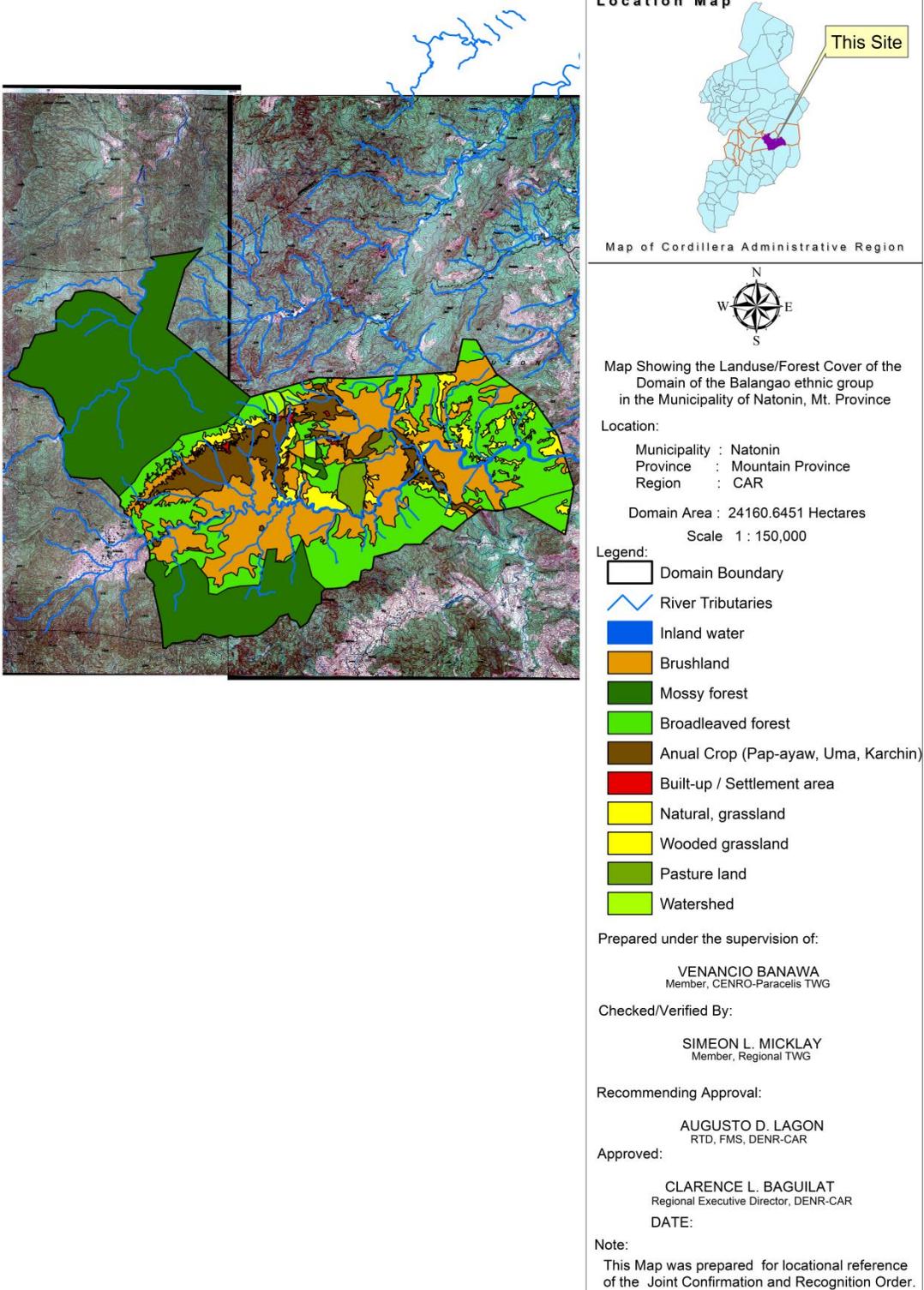
Along with the increased recognition of the indigenous traditional knowledge systems, there is increasing recognition of the need to ensure the ethical protection, management, and respect of the indigenous traditional knowledge, systems, and practices.

Indigenous traditional knowledge, systems and practices is still flourishing in a variety of different forms in contemporary society of the Balangao Tribe of Natonin, Mountain province. The forests are communally used by the **iBalangao**. Forest is generally called by the people of Balangao tribe as **Filig**. It is composed of different forest resources such as timbers, and minor forest products. The community generally shares the resources and other benefits from the forest. The tribe has their own classification of forest, which are as follows: the **FILIG** that comes at the highest elevation. The **HANGREB** that is elevated next to Filig, and lastly is the **LOPNÁ** which is the lowest elevation of the forest. The **Pechag** (Grass Lands) also fall under the Lopna'. **Uma** (upland rice farm) and **Pangah** (legume and vegetable crop production) are likewise suitable to the Lopna' areas.

5. ANCESTRAL DOMAIN LAND USE MANAGEMENT

Domain area distribution: Existing land use within the domain area.

FOREST COVER LAND USE MAP



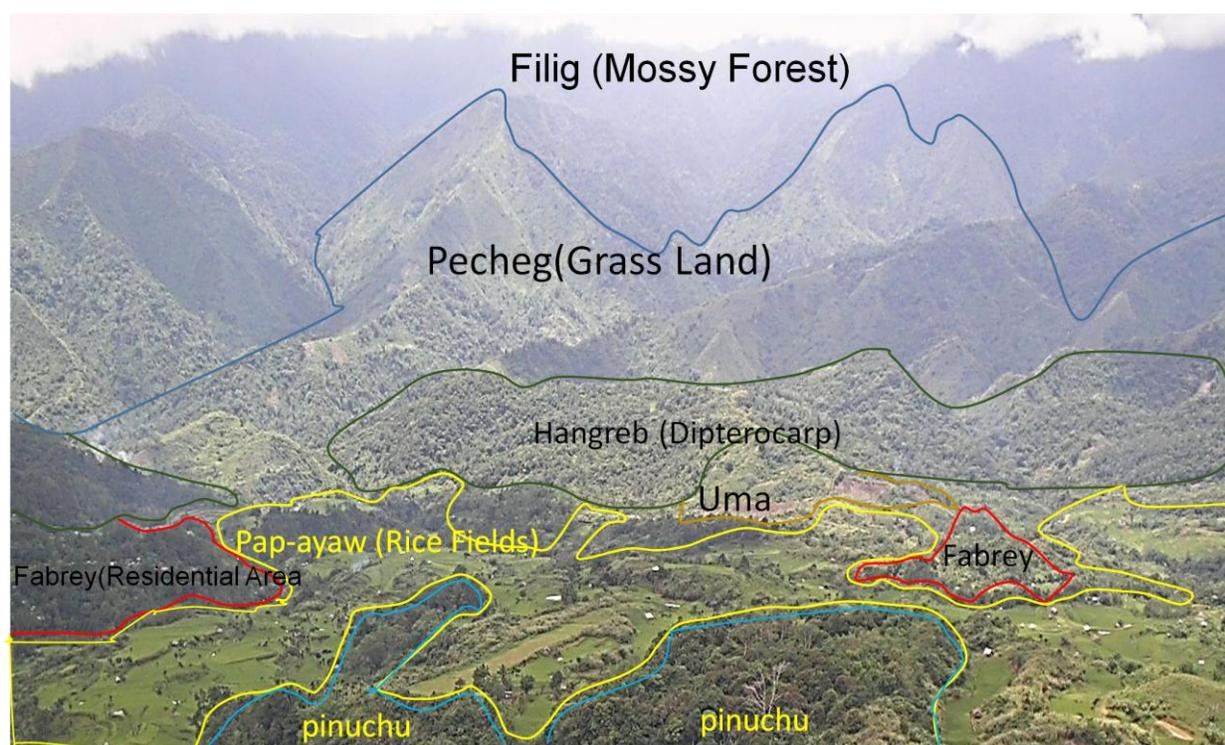
1. Location of the Balangao Tribe

Lopna` (Mixed Forests)

1. Grasslands (Péchég)	7,289.20407
2. Shrubs/ Wooded grassland	
3. Agricultural/Cultivated Lands (Pap-ayaw, Uma, Pangah, Agro-forests)	1,690.36209
4. Built-up/Settlement Areas (fabréy)	75.96006
Total	23,834.20961

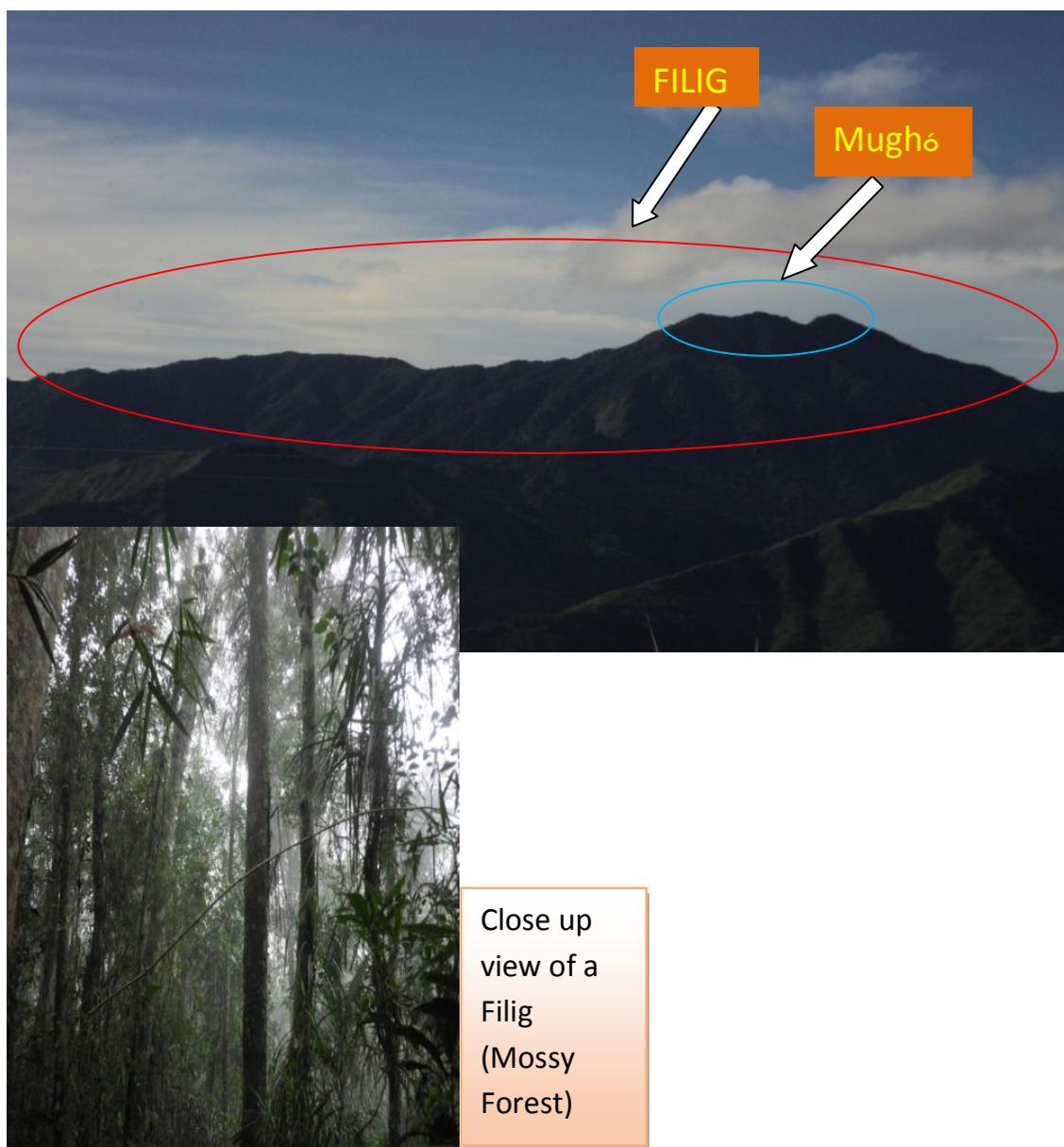
5. CLASSIFICATION OF FORESTS

The natural resources protected and utilized by the Indigenous people include the forest. There are different types of forest present in the Ancestral Domain of the *Balangao* Ethnic Group in the Municipality of Natonin, Mountain Province. These are as follows:



1. **Filig** - it is also called fog forest. It is generally tropical or subtropical, evergreen, montane, moist forest characterized by a persistent, frequent or seasonal low-level cloud cover, usually at the canopy level. It often exhibit an abundance of mosses covering the ground and vegetation. Filigs usually develop on the saddles of mountains, where moisture introduced by settling clouds

is more effectively retained. It is the highest elevation of the mountain where the mossy forest species thrive. There is a stunted growth of trees and presence of moss within. It is the dominant forest type of the domain. Under the **Filig** lies the **Mughó** which is the pointed summit of a mountain.



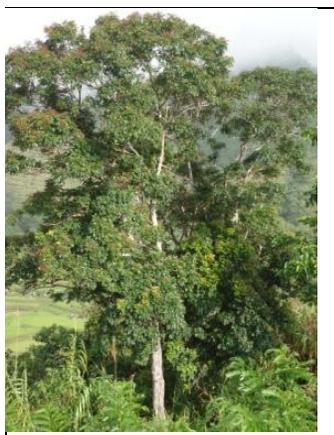
1.1 UTILIZATION OF THE FILIG AS STIFRMSP

The Filig (Mossy Forest) as communally used and preserved by the tribe is utilize as **AANOPAN** (hunting ground) and watershed area. It serves as habitat for wildlife such as laman, motet, ugha: wild edible plants such as orat and ong; indigenous medicinal plants such as amelat, parayen (Philippine Oak) nut; aromatic and ornament plants such as orchids, A'-aro and Jade vine.

1. **MOSSY FOREST RESOURCES**

1.2.1 **TIMBER (Premium Species)**

TREES	UTILIZATION	TREES	UTILIZATION
<p>Parayén (Oak tree)</p> 	<p>its nuts are used for deworming, for indigenous games, its wood provides hot embers next to a hearth.</p>	<p>Chumranos</p> 	<p>Its wood is utilized as teeth of the <i>Faliwés</i> (sugar cane presser), indigenous wood crowbar because of its hardness.</p>
<p>Letta</p> 	<p>timber is good for ceiling, best for acoustics, source of resin, provides fruits for bats, and birds</p>	<p>Arantap</p> 	<p>timber is cross-grained, best for <i>Faliwes</i> (sugar cane presser), its broad leaves are used to cover wine jars, best timber for carving</p>
<p>Afangaw</p>		<p>Iiwliw</p>	

	<p>it provides hot embers, best for blacksmithing, for charcoal, for timber</p>		<p>Its leaves are used for rituals</p>
<p>Galenggengen</p>	<p>its timber is best for Aro (pestle) for pounding rice, axe handle, and provides hot embers</p>	<p>Isop</p>	<p>its fruit is edible and also serves as food for birds.</p>

The villagers manage the filigs by preserving natural resources, and have continuous protection of the area. They use the forest resources products according to their proper usage and utilization. Customarily, the tribe manages their Filig by protecting it against intruders from the adjacent domain and neighboring tribes. Nobody is identified to manage the filig, but it is the whole tribe instead.

1. **Hangreb** - It is a tract of land next to *Filig* in elevation. It is dominated by Dipterocarp species and is the communities' main source of timber. The Hangreb forest is full of fruit bearing trees. This tract of land is inhabited by wildlife because of its provision for food.



Closer view of the Dipterocarp Forest (Hangreb). Species of trees found on this area have a continuous

1. UTILIZATION OF THE HANGREB FOREST (DIPTEROCARP FOREST)

The Hangreb Forest of the iBalangao is the equivalent of Dipterocarp Forest. It is the **A-ANNOPAN** Ground (Hunting Ground). Major source of timbers for personal and community consumption are derived here. Edible and medicinal plants best thrive in this forest. It also is the ideal habitat of wildlife because of abundant food and a temperate climate. Wild animals like **Namorò**, (wild pig), **Ugha** (Deer), **Safag** (wild chicken), **Tokag** (Monkey), **Pane-e** (Bats), and birds dwell here.

2.2 DIPTEROCARP FOREST (HANGREB) RESOURCES

2.2.1 TIMBER (Premium Species)

TREES	UTILIZATION	TREES	UTILIZATION
<p>Maggay</p> 	<p>Its timber is best for coffee shade, its roots is used for medicinal purposes, and best for furniture</p>	<p>Langtinen</p> 	<p>Its timber is best for <i>Takkoy</i>, a farming implement that carries mud from Pecharna to Afang of the rice field.</p> <p>Its timber is best for boat building because of its light material, good for lumber and carving.</p>
<p>Chuu</p> 	<p>Its fruits are eaten by wild animals, wild pigs are fattened up when these trees bear fruits.</p> <p>It's a premium choice for lumber</p>	<p>Unga (Red Lauan)</p> 	<p>This tree provides edible fruits for wild animals, like the Chuu its fruits fatten up wild pigs and other wild animals, its flowers provide bees' the best nectar and makes for rich quality and quantity of Chilu (Honey).</p>

<p>Alifu</p> 	<p>It's an excellent source of resin, for acoustics, for house ceilings, and for guitars</p>	<p>Aliyokan (white Lauan)</p> 	<p>Its straight bole makes it ideal for electric posts, the best lean on for rattan, and utilized most by Balangaos as source of lumber. In the olden years, the bark is utilized for walls of nipa huts.</p>
<p>Alitaor</p> 	<p>Best source of timber for furniture and the fruit is best food for birds especially parrots and all other species of birds</p>	<p>Alittok</p> 	<p>A specie identified within the domain as the best source of rubber</p>
<p>Alatok</p> 	<p>Its timber is used for flooring on wood piles because of its beautiful and natural design.</p>	<p>Alorse</p> 	<p>One of the biggest tree found within the Mangreb. it is one of the best source of timber.</p>
<p>Alunge (red Lauan)</p> 	<p>It is one of the premium specie for timber. Its fruit is best fattener of wild pigs and its flowers as a source of honey for bees.</p>	<p>Alrotet</p> 	<p>It is good for timber and its fruits for food to all kinds of wild animals and birds.</p>

<p>lugawi</p> 	<p>This tree is the best post for housing.</p>	<p>lowar</p> 	<p>It is used for barb wire post.</p>
<p>afaw</p> 	<p>Its timber is used for furniture. The fruits serve as food for fruits-sucking bats.</p>	<p>edped</p> 	
		<p>utek</p>	<p>The fruits are eaten by wild pigeons and monkeys.</p>

2.2.2 OTHER TREES FOUND ON DIPTEROCARP FOREST

TREES	UTILIZATION	TREES	UTILIZATION
Aranchong		Fakan	
Orahe		Kankanilang	
Cheraan		Karar	
Ulintag		Fangtilon	
Arnga-ang		Oratteng	
Ferfer		Lumpao	
Timpuan		Alikuyon	
tengah		Amukawen	
Aracheng		Fut-futa	best for fuel
Afutag		Olewat	
Alemet		Patat	
Ferente	for fuel	Furong	
Kuk-kok		Iwas	
Ipil		Am-amugko	
Kalunnet		Takim-furos	
Fayug		Fangna	
Kerwat		Take'rao	
Kufa-ar		Fid-ilaon	
Fahelah			

2.3 DESCRIPTION OF TIMBER STANDS

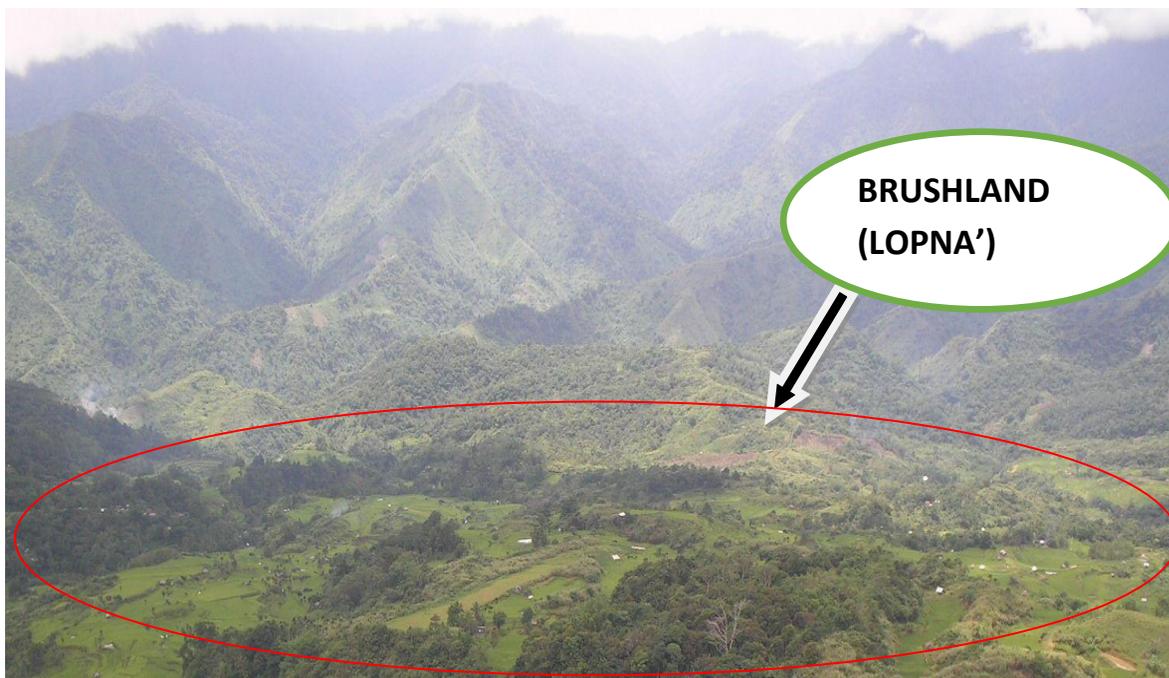
HANGREB (DIPTEROCARP FOREST)

Trees present on the Hangreb have buttress and broad leaves. Some are deciduous that shades off leaves during summer and most of their seeds are winged. Trees' measurement can reach more than 250 diameters in breast height.

2.4 MANAGEMENT OF THE HANGREB (DIPTEROCARP FOREST)

Hangreb as the major source of timber is being preserved and protected by the community/tribe/villagers against forest destruction, and forest fire.

2. **Lopná**- Refers to secondary/residual forest wherein patches of agro-forestry, "lime", pasture/grazing land are established. It is the area for cultivation and the community's main source of fuel for consumption. Cultivations within this area different classifications; 1. **UMA** - referred to the patches cultivated for first cropping; 2. **FULLONG** - referred to the patches cultivated for second cropping; 3. **LATTAY/FELLAT** - referred to the patches within the Lopna' that is cultivated for third cropping and being maintained succeedingly; 4. **IFOY** - it is an old Uma that was abandoned; 5. **PANGAH** - referred to the patches utilized for vegetable cropping.



1. UTILIZATION OF THE LOPNÁ (BRUSHLAND)

The Lopná, the equivalent of Brush land, is on a third level from the Mossy forest (*Filig*). It is the source of fuel wood for the community. The Lopna' level is suited for **Uma** (swidden farms), Pangah garden planted to legumes & leafy vegetables, and sometimes this area is utilized as pasture or grazing land.

2. Uma

This picture is an example of a Lopna' patch suited for an Uma farm.

A patch of land utilized for Uma (upland rice farm).



This is a close view of an Uma within a Lopna' patch.



3. Pangah

Patch of land under the Lopna' utilized for legumes and leafy vegetables for family consumption.



Pangah (legume & leafy vegetable garden) within the Lopna' area

4. Karchin (Garden)

This Lopna' is utilized for cash crops such as bell pepper, Cabbage, Womboc, Potatoes, and Beans. This



Patch within Lopna' the for cash crop



photo shows the garden of Mr. Delfin Amsia taken at Hárang, Banawel, Natonin.

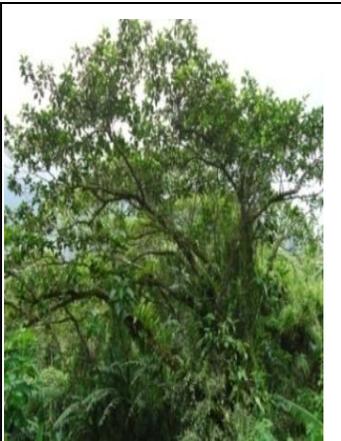
5. Pecheg (Grass Land)

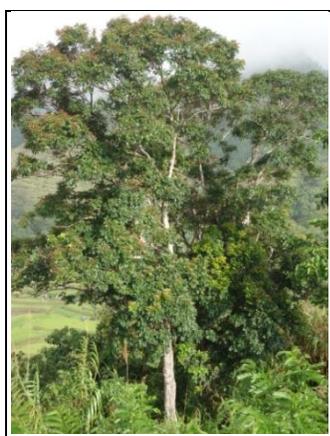


6. BRUSH LAND (LOPNA') FOREST RESOURCES

3.2.1 TIMBER (Premium Species)

TREES	UTILIZATION	TREES	UTILIZATION
Almet		'iluwa	

	<p>This tree is an excellent source of water especially during the drought months. It bears edible fruits found at the stems and root.</p>		<p>This tree bears the Gamu (yeast) fruit that ferments <i>Fayah</i>, sugar cane wine. Without it, no sugar cane wine can be produced in Balangao.</p>
<p>Apachién</p> 	<p>This tree is commonly planted by the Balangaos as <i>Pinuchu</i>. It easily kindles even though it is fresh. This tree is the saving grace during death wakes when much fuel is needed.</p>	<p>Arrotet</p> 	<p>This tree is the only fruit-bearing tree that keeps alive the wild animals during summer days. Its fruits are as big as Lomboy (Duhat) and tastes like it.</p>
<p>Atangraw</p> 	<p>This tree is the favorite abode of the Chud-uli, Cicadas. Its leaves are traditionally used to weaken fishes at a Harép. When the fishes are weakened, it is easy to catch them.</p>	<p>Labrang</p> 	<p>This tree provided the best source for Arahag (shields from flying spears) in the olden years of Balangao when warriors went to head hunt.</p>
<p>Á-i</p> 	<p>The bark of this tree had been traditionally used by the Balangaos as diaper for their babies. Women utilized it also as Aggifay, indigenous panty.</p>	<p>Lowar</p> 	<p>This tree is best for house posts and barbwire posts. It is non-flammable. All birds love to eat its fruits. It is also edible for human consumption.</p>
<p>Tafangaw</p>		<p>Wling</p>	<p>It is best for fuel wood</p>

		<small>The image part with relationship ID r1652 was not found in the file.</small>	

3.2.2 OTHER TREES FOUND ON BRUSH LAND

TREES	UTILIZATION	TREES	UTILIZATION
Aliwawey			
Felete		Aranchong	
Alemet		Upetan	
Mohongan		Fot-fota	
Ferente		Chakop	
Alinaw		Pedped	
Antang		To' chachey	
Kerwat		Kasafang	
Fitnong		Manmano'	
Achil		Finwe	
Atabfin		Chella'	
Tafaw		Fuki	
Forhon		Haplet	
Fasekarang			
Anabran		Fakitongar	
Akeprang		Iwas	
Funnoyakew		Lamohon	
Fub-uliken		Felleke	
Fugwe		Fersofang	
Tanurong		Kudkuchen	
Karubwan		Lakfoot	
Faneleg		Churangon	

Arso		Panpanitok	
File		Achang	
Akasya		Anoman	
Akurmun		Lamissing	

3.3 DESCRIPTION OF TIMBER STANDS

LOPNÁ (BRUSH LAND)
It is a secondary growth forest where any kind of trees can survive. There is a natural regeneration of trees, most likely the fast growing species best for firewood.

7. MANAGEMENT OF THE LOPNA' (BRUSH LAND)

Lopna' as the major source of fuel woods, and cultivation area is being preserved and protected by the community/tribe/villagers against forest destruction.

1. OTHER LAND USES

1. BUILT-UP / SETTLEMENT AREAS

People of the ancient time eventually found comfort in building up houses for their shelter. The folks built up houses using woods for flooring, and **kurun** (cogon) for the roof. Civilization had a great effect to the lives of the people. The interplay of people brought the introduction of new ideas and values, and changes in society. There had been social, economic, and political changes in the lives of the barbaric people, but in their own advantage. Balangao Domain is a remote place but fortunately, amongst the other tribes/communities, educational institutions were built opening the door for the *iBalangao* to be educated.

Barangay
Balangao of the
Domain

Photo
shows
Barangay
Butac



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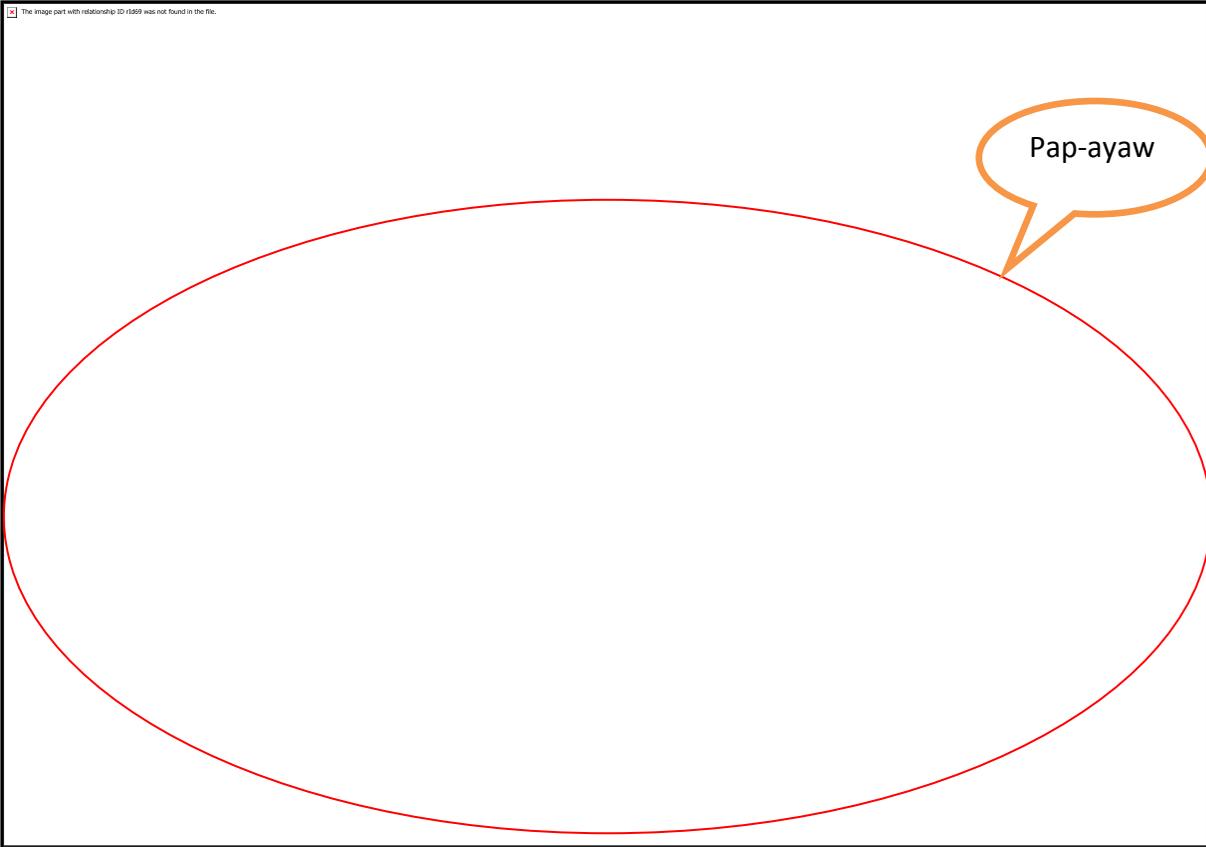
2. ACCESS ROADS

Access roads within the Domain were still undeveloped. The declared national roads were not yet developed though passing through Barangay Poblacion, there were cemented areas. The pathways going to \other barangays and sitios of the domain were concreted making the transportation and other transaction of the iBalangao easier.



3. AGRICULTURAL AREAS

People generally rely to farming for subsistence. The folks manually made Pap-ayaw (wetland rice fields) since time immemorial. At present, the rice grains of the iBalangao were transported outside the country, thus giving credit to the Municipality of Natonin.



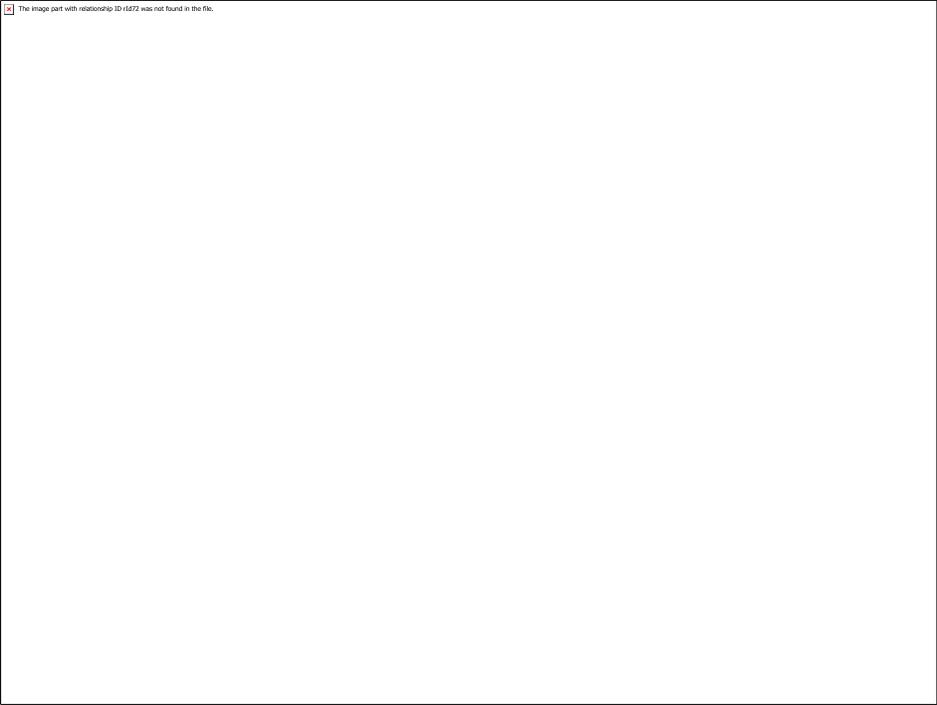
Pap-ayaw

The Pap-ayaw that were cultivated and maintained through generations

The Arang (granary) where harvested palays were stocked. It was made up of cogon and wood.

4. WATER RESOURCES

Water is the major component of living matter. It plays a vital role to the lives of the people, plants, and animals. Population in the past were so sparse that early peoples had no



problems on water supply. It supplies the needs for domestic and irrigation needs. The villagers drink from the **Fufun** (spring), to the waters that pass from the rocky mountains and even to any water sources such as wang-wang and arwakit because

of its freshness and cleanliness. The aquatic animals are clearly seen on the surface that people do not actually destroy their habitat but they protect it instead. Disciplinary actions of people regarding on the utilization of water resources had been passed from generation to generation that even though there is a rapid increase of population, indigenous practices are strongly observed. There are lots of water sources in the area.

4.1 MANAGEMENT OF THE WATER RESOURCES

The communities belonging to the tribe of the domain strongly preserved the water resources and the aquatic animals living within. They protect it against any harm and know by nature the proper usage of it like for example for irrigation (ara').

This ara' supplies water to the Pap-ayaw

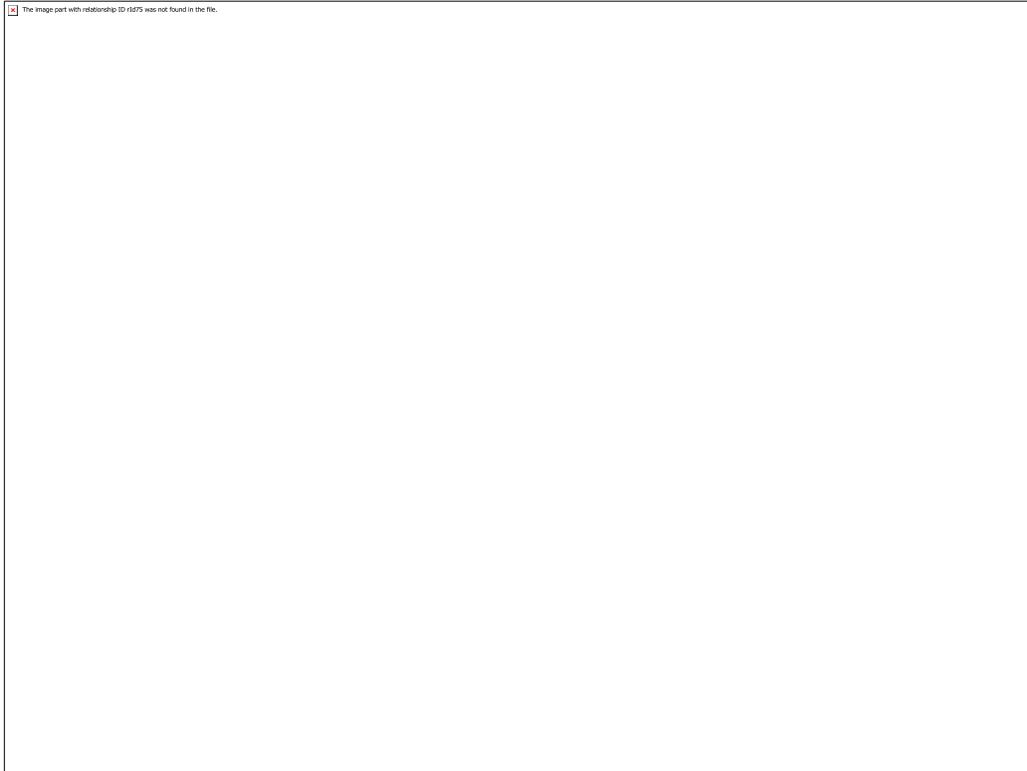


People protect the water resources because it naturally provides gravel and sands. These gravel and sands are used by iBalangaos for personal and/or family consumption.

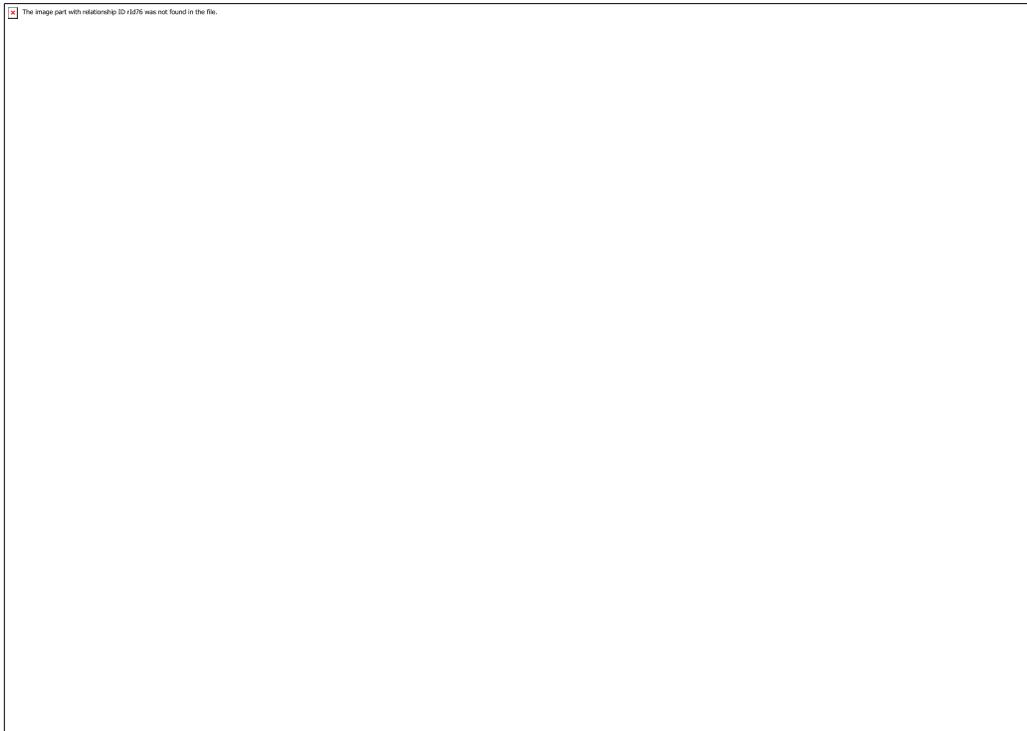
Men quarrying at Opet, they use the sand for personal or family consumption.



4.2 WATER RESOURCES FOUND IN THE AREA

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The Laken
river
found in
Balangao,
Natonin

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The Opet
creek
found in
Poblacion,
Natonin

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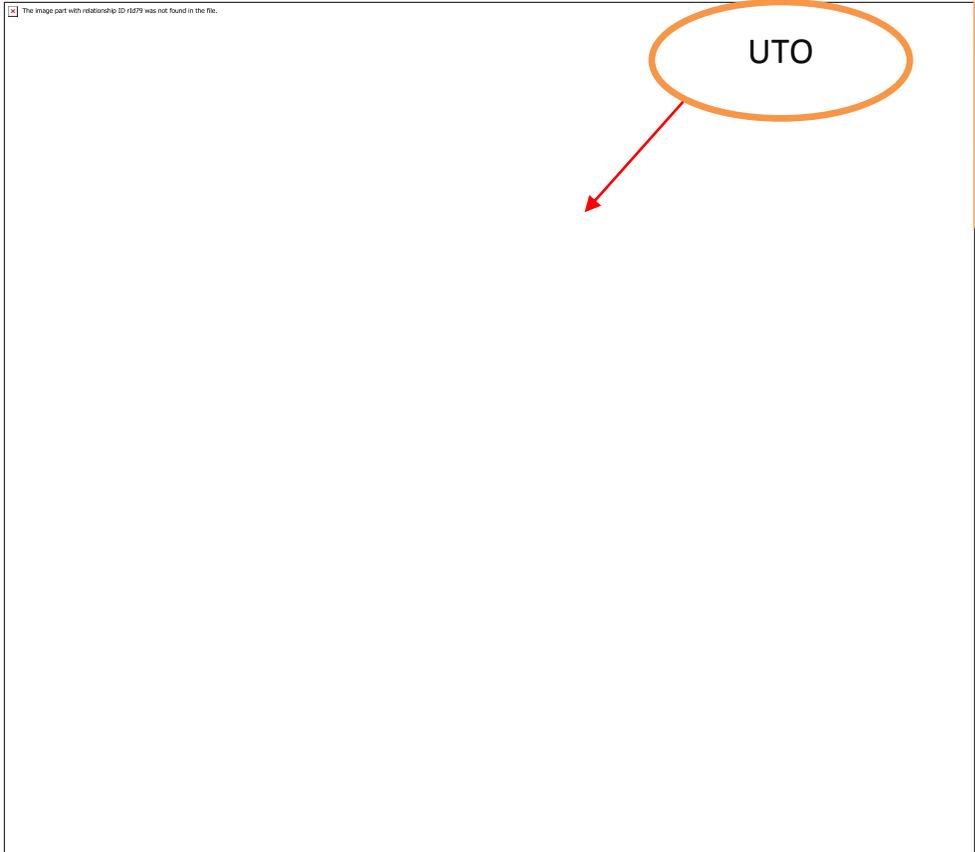
The
Patyayen
creek

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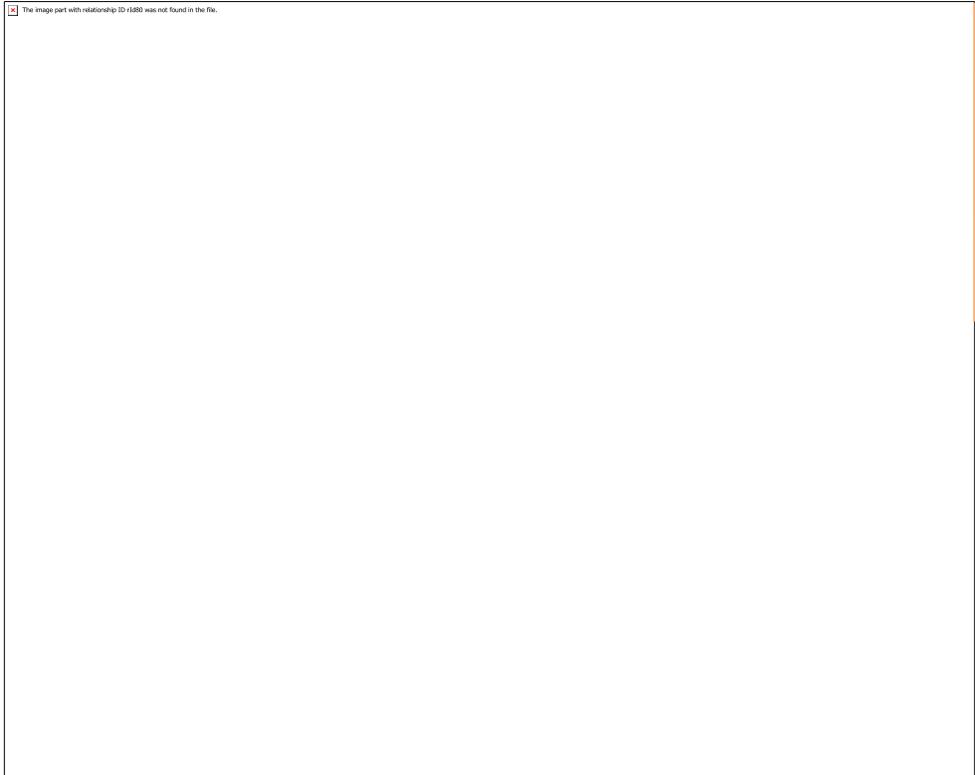
TAYYU-UG



The
Lettalet
Water
Falls



Yebyeb Falls

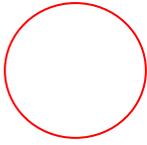
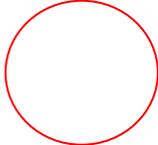


A photo of an *Arwakit*, taken at Sta. Isabel, Natonin

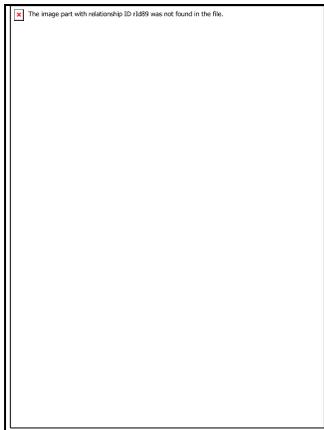
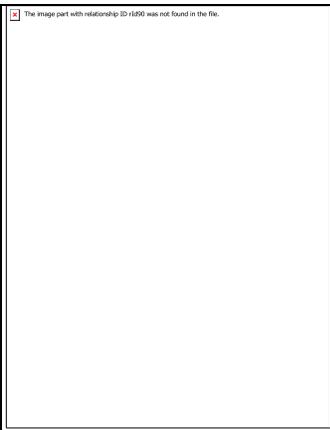
5. NON-TIMBER / MINOR FOREST PRODUCTS

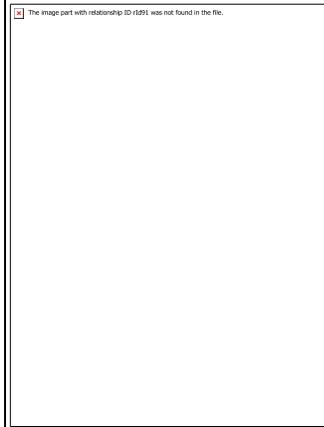
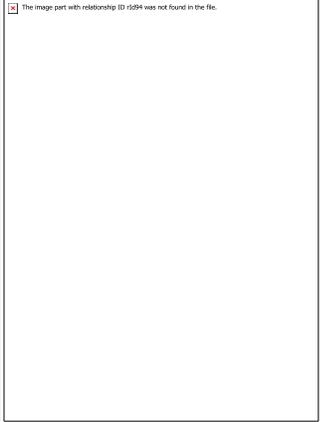
1. WILDLIFE

1.1 BIRDS	HABITAT	BIRDS	HABITAT
Hagtang	This kind of bird is found in all types of forest	Ampot	This kind of bird is found in all types of forest

<p>The image part with relationship ID r1581 was not found in the file.</p>		<p>The image part with relationship ID r1583 was not found in the file.</p>  <p>The image part with relationship ID r1582 was not found in the file.</p>	
<p>The image part with relationship ID r1584 was not found in the file.</p>	<p>This kind of Pane-e bird is found in all types of forest</p>	<p>The image part with relationship ID r1585 was not found in the file.</p>	<p>This kind of bird is found in all types of forest</p>
<p>Kulasisi</p> <p>The image part with relationship ID r1586 was not found in the file.</p>	<p>This kind of bird is found in all types of forest</p>	<p>Piyat</p> <p>The image part with relationship ID r1587 was not found in the file.</p> 	<p>This kind of bird is found in all types of forest</p>
<p>Manok</p> <p>The image part with relationship ID r1588 was not found in the file.</p>	<p>This kind of bird is found in all types of forest</p>		

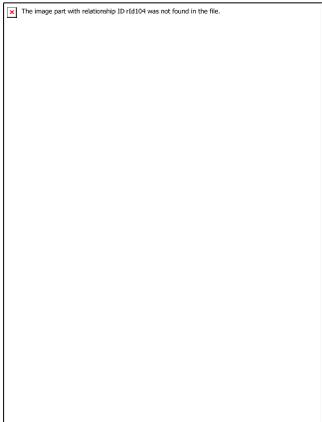
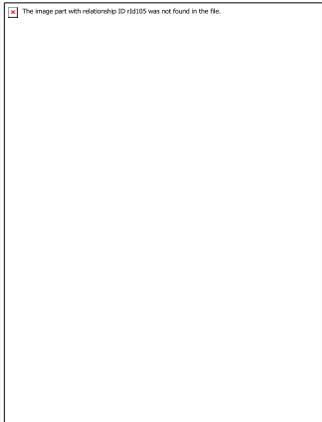
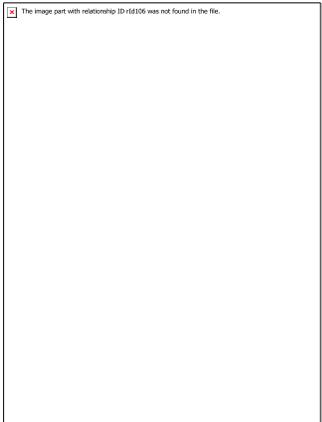
1.2 SNAKES	HABITAT	SNAKE	HABITAT
<p>Pe-en</p>	<p>This kind of snake is found in all types of forest</p>	<p>Fárat (piton)</p>	<p>This kind of snake is found in all types of forest</p>

			
<p>Panah</p>	<p>This kind of snake is found in all types of forest</p>	<p>Cobra</p>	<p>This kind of snake is found in all types of forest</p>

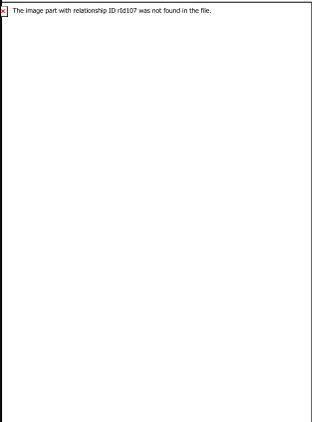
1.3 MAMMALS	HABITAT	MAMMALS	HABITAT
<p>Deer</p> 	<p>Deers are found in all types of forest</p>	<p>Namoro' (wild pig)</p> 	<p>Wild pigs are found in all types of forest</p>
<p>Faka</p> 	<p>It is found in the grassland under the Brushland area</p>	<p>Luwang</p> 	<p>it is found on the Brushland area</p>

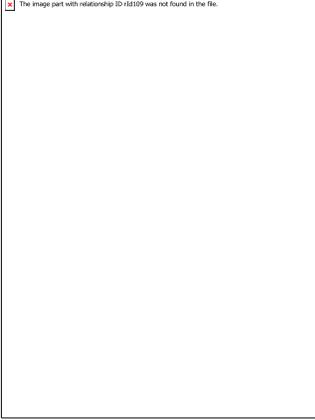
<p>Tokag</p> 	<p>It is found in all types of forest</p>		
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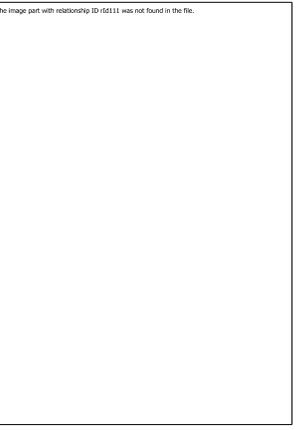
1.4 INSECTS	HABITAT	INSECTS	HABITAT
<p>Iyokan</p> 		<p>Am-amanto'</p> 	
<p>Kammareg</p> 		<p>Fob-oyongan</p> 	

<p>Alig</p> 		<p>Settan</p> 	
<p>Or-orappoy</p> 		<p>Tit-iyawen</p> 	
		<p>Kadchuwit</p> 	

2. FOREST FOODS

2.1 FUNGI	where they grow	FUNGI	where they grow
<p>Orat</p> 	<p>Edible (Orat Oyster Mushroom) grows on Apachien, Bagayfayén, Melina, mango, and Harot-hoton except Parayén (Oak).</p>	<p>Fargar</p> 	<p>Fargar grows on all types of rotting trees; all are edible.</p>
<p>Furong</p>	<p>Furong grows on</p>	<p>Udchipay</p>	<p>Udchipay grows on</p>

	<p>lemet, Lettá, áái, Falete, and efangran.</p>		<p>both freshly cut and rotten trees, also on big hardy vines.</p>
<p>Oong</p>	<p>dible Oong grows best on moist places and partially shaded areas. They grow as clusters and grow in July & August, except Oong with rings around its stalk.</p>	<p>Kad-ar</p>	<p>Kad-ar grows on mounds and unlike Oong that grow in clusters, only a few grow at one time.</p>

<p>2.2 Forest vegetables</p>	<p>where they grow</p>	<p>Forest vegetables</p>	<p>where they grow</p>
<p>Fugfug</p> 	<p>Fugfug (rattan shoot) grow in all forest levels. Classes of fugfug are prayot, agit, rattanar, udchin, mangan and létto-.</p>	<p>Agaah</p> 	<p>Agaah grows in all forest levels, its shoots are edible.</p>
<p>Tepey</p>	<p>Tepey grows in swampy areas.</p>	<p>Sarafat</p>	<p>Sarafat is from the fern family, grows in swampy areas, along creeks, brooks and rivers.</p>

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<p>Pápao</p>	<p>Pápao (paku) is a common forest vegetables found on riverbanks, along brooks and creeks.</p>	<p>Peaw/Farogot</p>	<p>Peaw (wild gabi) grows on rock faces, uto (water falls). It has an appealing smell and mixes well with <i>gachiw</i> and <i>ardines</i>.</p>
<p>The image part with relationship ID r6d15 was not found in the file.</p> <p>The image part with relationship ID r6d14 was not found in the file.</p>		<p>The image part with relationship ID r6d16 was not found in the file.</p>	
<p>Fob-orták</p>	<p>Fob-orták actually is a weed. It is the best source of Iodine (Suggiyao Research, SLU).</p>	<p>Fittag</p>	
<p>The image part with relationship ID r6d17 was not found in the file.</p>			
<p>Kampelleg</p>		<p>Há-hárong</p>	<p>Há-há rong grows on wet and swampy areas.</p>
	<p>Pallang</p>		

			
Sengaw	Sengaw grows along the Afang (rice paddies). It has medium sized leaves and all parts of the plant are edible.	Péeng/Sengaw iGawa	they grow almost everywhere but mostly from newly dried mud along the paddies
Amte	Amte is planted in Uma. They are found also in gardens. It is a favorite of the Balangaos.	kallayen	Kallayén grows on riverbanks and Pangah.

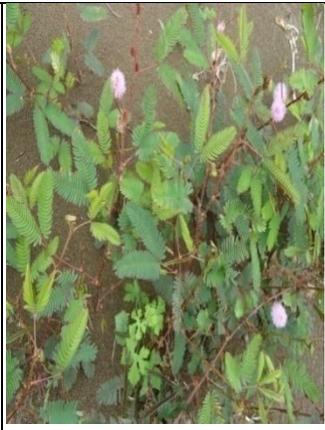
2.3 FOREST FRUITS	where they grow	FOREST FRUITS	where they grow
Gehelley 		Pagar 	

<p>Ferney</p>	<p>Hayòho-on</p>	
<p>Fugnay</p> 	<p>Furun</p> 	
<p>Ginggingi</p> 	<p>Kassang</p> 	
<p>Piyas</p> 	<p>Letto-o</p> 	
<p>Fugtayyan/Kasolla</p>	<p>Farara</p>	

Fénétta		Fallufag	
Foro-ò		Isop	
Pédpéd		Garwat	

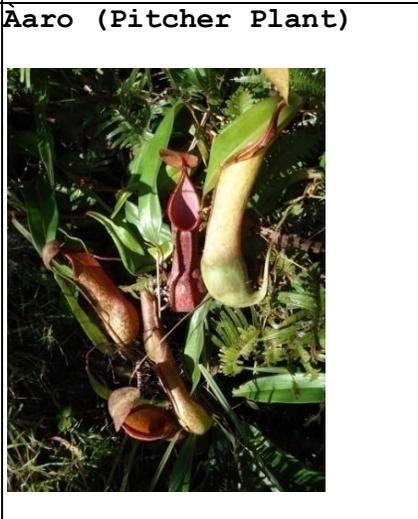
3. MEDICINAL FOREST PRODUCTS

PLANTS	Ailments	PLANTS	Ailments
Kotchay 	Aids asthmatic patients, bruised skin, and coughs.	Potpotod 	Potpotod aids patients suffering from Urinary Tract Infection (UTI), patients with kidney stones, and as general body cleansing plant.
Fotenné (Snake weed) 	against asthma, for coughs, bowel complaints, stomach ache and dysentery, treatment for acute abdominal pains, skin disease and infection of the mouth, and antidote for snakebite	Aggafaw 	for wounds and cuts
Andadasi 		Poray 	for healing wounds, cuts and sores.
Ngayafat		Heyep	For liver diseases, constipation, dysentery and kidney problems, cancerous

			<p>ulcers, skin diseases and glandular swellings, and treatment of mumps</p>
<p>Ahimun</p> 		<p>Fortune Plant</p> 	
		<p>Bamboo</p> 	<p>Promotes the flow of urine, softens and gives relief to inflamed parts, prevents nausea and vomiting</p>
<p>Periwinkle</p> 	<p>the infusion of the leaves are used in diarrhea and diabetes. The decoction of the root is a vermifuge, a good remedy for toothache and for purgative.</p>	<p>chrysanthemum</p> 	<p>Relieves colds, headaches and inflamed respiratory tracts, for hypertension and treatment for intermitent fevers, hysteria and painful menstrual flow.</p>
<p>kamfetete (sponge Guard)</p>	<p>for liver diseases, abnormal stoppage of the menses, iron deficiency and</p>	<p>Kahoy (Tapioca)</p>	<p>For ulcers, skin rashes and skin itchiness</p>

	<p>anemia</p>		
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4. ORNAMENTAL FOREST PRODUCTS

D.1 ORCHIDS	HABITAT	ORCHIDS	HABITAT
<p>Jade Vine</p> 		<p>Aaro (Pitcher Plant)</p> 	
			
			



			
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5. AQUATIC RESOURCES

5.1 FISHES	HABITAT	FISHES	HABITAT
<p>Gachiw</p> 		<p>Chalit</p> 	

5.2 SHELLS	HABITAT	SHELLS	HABITAT
<p>Ginga</p> 		<p>Uchilah</p> 	
<p>Loso</p> 		<p>Fissokor</p> 	
<p>Kot-an</p>		<p>Lischeg</p>	

5.3 OTHERS	HABITAT	OTHERS	HABITAT
<p data-bbox="188 290 300 325">Aggama</p> 		<p data-bbox="810 290 906 325">Tukak</p> 	
<p data-bbox="188 763 300 798">Chagka</p> 			

6. BOUGHT PRODUCTS

RESOURCES	PICTURE	PRODUCT
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Abaca

Abaca is the sleeping million of the Municipality of Natonin.

The abaca plantation at Natonin.



Akah



Nanga



6. SHARE BEHAVIOR PRACTICE

The ethnic group of Balangao share common beliefs and practices. Customarily, they are best identified with their sharing behaviors that is based on their indigenous practices. Benefits from hunting and other forest activities are shared to the community. Privileged members of the community/communities give a hand to the needy. Benefits from hunting activities are shared thru **Paseng**, **Weteng**, and **Fanaw**. Agricultural/farming sharing system in the forms of **Adchem** and **Inurod**. They also practice Bayanihan system thru **Akeg**, **Labfong**, and **Kipoh**.

7. Domain area Land use distribution

The existing land uses define the management of the Domain as follows:

Table 7: Land Uses and Type of Ownership

LAND USES	TYPE OF OWNERSHIP
1. Forest	
1. Chongtogna (Mossy Areas)	Community/Tribe
2. Hangreb (Dipterocarp Areas)	
3. Lopna' (Residual / Secondary Forest with certain cultivation such as agro-forest and othercultivations. Utilized also as common grazing areas)	Community/Individual/Tribe
4. Water Resources	
1. Irrigation (ara') Systems	Community

2.	Water falls 1.Uto' (big falls) 2.Tayyu-ug (small falls)	Community
3.	Spring	Community
4.	Creeks (Aruwakit)	Community
2.	Brook (Arug-ug)	Community
1.	River (Wang-wang)	Community
2.	Built-up / Settlement Areas	
3.	Settlement Areas (Fabrey)	Individual/Family
4.	Access Roads (Korsa)	Community
5.	Cultivations	Individual/Family
5.	Agricultural / Cultivated Areas	
1.	Wetland Rice fields (Pap-ayaw)	Individual/Family
2.	Upland Rice fields (Uma)	Individual/Family
3.	Swidden Farms (Pangah)	Individual/Family
4.	Agro-forestry	

Figure 9: Chart of the Balangao Domain Area Distribution (Hectares)

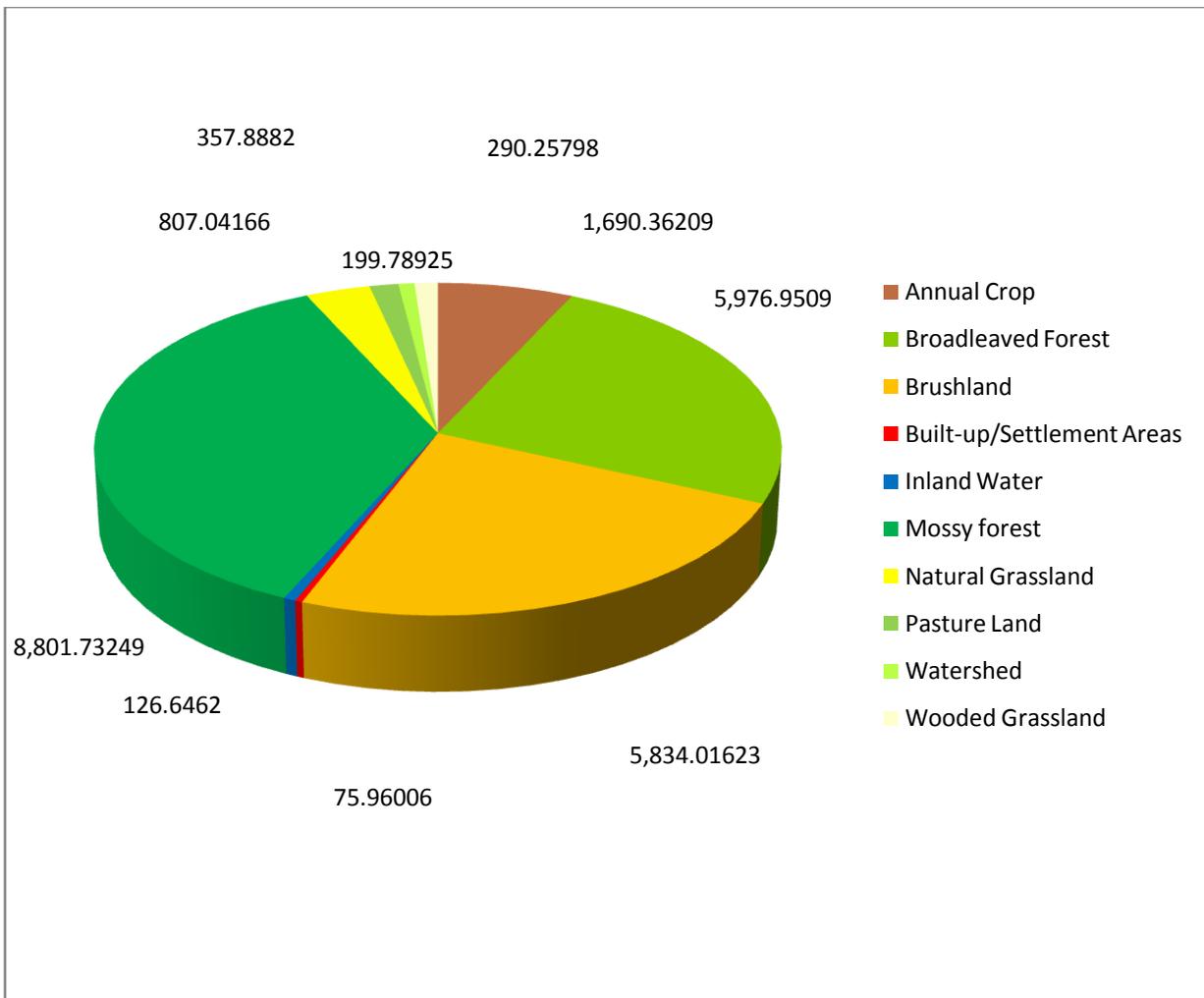
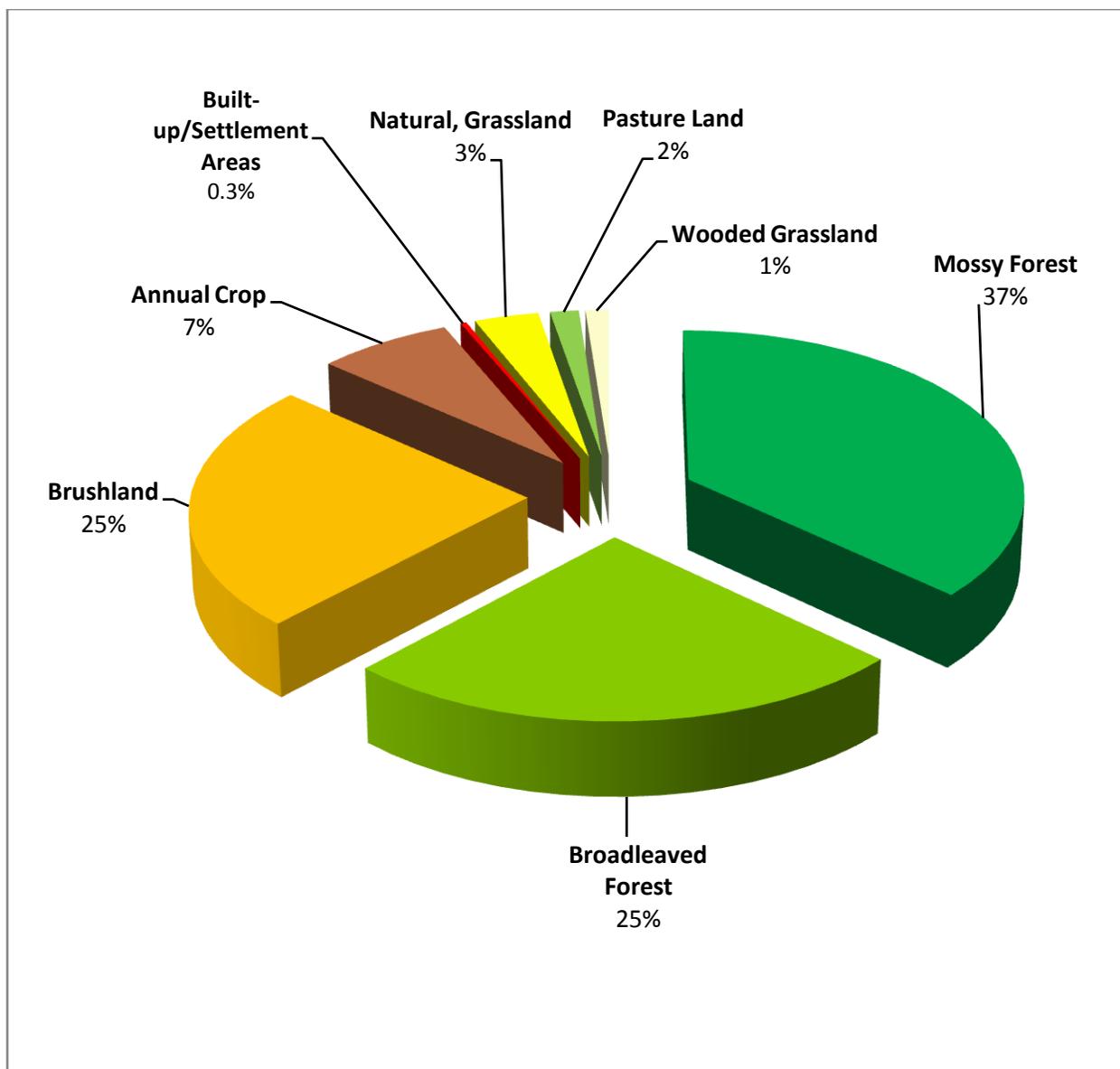


Figure 10: Forest Resources Distribution (%)



1. Present Land Use

Existing land uses present different types of utilization. Based on the consolidated map, upper strata dominated by Mossy Forests (*Filig*), Dipterocarp(*Hangreb*), and other wooded areas cover Twenty Thousand Six Hundred Twelve and Sixty Nine Thousandth Seven Hundredth Thirteen (20, 612.69713) hectares. While extensive land uses (cultivated/open, grasslands, mixed crops/shrubs) cover Three Thousand One Hundred Forty Six and Fourteen Thousandth Nine Hundred Ninety Three (3,146.14993) hectares and intensive land use (built-up areas) covers Seventy-Five and Ninety Six Thousandth six (75.960060) hectares.

Table 8: Present Land Uses

Present Land Use	Area (hectares)	% Distribution
Forest		
<i>Filig</i> (Mossy dominated area)	8,801.73249	36.4
<i>Hangreb</i> (Dipterocarp)	5,976.9509	24.7

3.	Lopna' (Lower elevation wooded areas & agro-forest areas)	5,834.01623	24.1
1. Extensive Land Uses			
1.	Agricultural/Cultivated areas	1,690.36209	7
2.	Natural, Grasslands	807.04166	3.3
3.	Wooded Grasslands	290.25798	1.2
4.	Pasture Land	357.8882	1.5
5. Intensive Land Use			
1.	Built-up/ settlement Areas (Fabrey)	75.96006	0.3
2. Water Resources			
1.	Inland Water	126.6462	0.5
2.	Watershed	199.78925	1.2
Total			100%

Table 9: Cultural Resource and Land Use

Mossy Forest (Filig)	Dipterocarp Forest (Hangreb)	Brush Land (Lopna')	Grassland (Pecheg)
Hunting Grounds (Aanopan)	Production forest - Source of timber for personal community consumption.	Production forest - Source of timber for personal community consumption.	Grazing land (Pecheg) - for communal and family use.
Community Watershed - For Agriculture and Domestic use.	Hunting ground	Source of fuel	Source of minor forest products for personal consumption
Forest conservation area	Watershed	Cash crop production	
Source of edible wild food and medicinal plants	Source of edible wild food and medicinal plants	Agro-forestry	
Wildlife sanctuary	Wildlife sanctuary	Source of edible wild food and medicinal plants	
Source of indigenous flora	Source of indigenous flora	Grazing land	
		Water source	

		(fufun, chegheyen)	
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3. ESTIMATED TIMBER RESOURCES

Timber Stock	<i>Filig</i> (Mossy dominated Forest)	<i>Hangreb</i> (Dipterocarp)		<i>Lopna'</i> (Brush Land)	
		Adequately stocked	Inadequately stocked	Adequately stocked	Inadequately stocked
Merchantable					
Poles					
Sapling					

Timber Inventory sampling was conducted on Adequately and Inadequately stocked timber stands with result as follows:

Dipterocarp Forest (Chontogna)

a.) An average of no. of trees trees prevail in the areas with adequate stock of merchantable dimension. The respective average mean diameter at breast height (dbh) and height is _____ centimeters and _____ meters respectively, with an estimated standing volume of _____ cubic meters per hectare.

b.) Areas with inadequate stock of merchantable dimension revealed an estimated standing volume of _____ cubic meter per hectare with average mean diameter at breast height (dbh) and average height is _____ centimeters and _____ meters respectively.

B.SecondaryResidual Forest (*Hangrob*)

a.) An average of no. of trees trees prevail in the areas with adequate stock of merchantable dimension. The respective average mean diameter breast height (dbh) and height are _____ centimeters and _____ meters respectively, with an estimated standing volume of _____ cubic meters per hectare.

b.) Areas with inadequate stock of merchantable dimension revealed an estimated standing volume of _____ cubic meter per hectare with average mean diameter breast height (dbh) and average height are _____ centimeters and _____ meters respectively

C.) Within Mossy forest, through resource based inventory an average of 100 Philippine Oak per sampling plot were identified, and an average of _____ other wooded miscelaneuos species, presented under table 4 were inventoried. Aside from timber

species are brusswoods, fern, palm, bamboo species, vines and other densely vegetated with other mossy species.

4. TRADITIONAL INDIGENOUS LAND AND FOREST OWNERSHIP

1. MODES OF LAND OWNERSHIP/TRANSFER

1. **KEHED** - inheritance from the parents.

***PAGHED** - a process of transferring ownership from the parent/s to the child/children. There is a formal transfer of ownership, property, and/or possession.

2. **PENLAAN** - a mode of acquiring a property through buying.

3. **TAYEN** - a mode of owning a property through TAMMAD. It is applicable to family/clan.

***TAMMAD** - to make/have done an improvement in a certain land such as rice fields, house, Uma, Pinuchu, and etc.

4. **FENAT** - where a relative or any of the family member died, by the hands of other people, or accidents.

5. **GALIN** - where articles of value were buried or stored.

6. **SONSONOD** - mode of owning a parcel of land from a non-relative, giving credit to the special relationship build between families who are not related at all.

7. **MORTA** - owning a parcel of land given by an offender/violator as payment to any offense and/or violations committed.

8. **LUFU'** - to own a land because it is where the ancestors were buried.

5. MODES OF FOREST OWNERSHIP

1. **PACHE** - a process of owning a property through mapping or pinpointing (TINUCHU), having natural boundaries like, foto, onet, filig, takeytey, kiliwe', and fito.

2. **TENGCHE** - owning a forest with boundaries usually a stream, ridge of hills, large prominent rocks, escarpments, mountain saddles, and sometimes large trees.

3. **LETA'** - it is where the mushrooms grow, the first person to discover it have the the right to possess the area.

4. **APAR** - owning a forest because of setting a hunting camp.

5. **KAAY** - it is a specific hunting area found by a person giving him the right to own it as his.

6. **PASTO** - mode of owning a pechag (grazing land) being the first one to utilize it for pasturing herds.

7. PINUCHU - to own a property for the reason that there are development/s done through planting of trees and/or cogon. This come in the form of communal, clan, and family owned.

8. Awan hen umili - to own identified area specifically declared by a certain community as their communal forest.

6. THE PINUCHU AS DOMAIN'S STIFRMSP

Forests are generally communal, clan, and family owned. Mossy forest is naturally communal, while the Dipterocarp forest and brush land appear to be



communal, clan, and family managed forests. The different



barangays of the tribe have communal forest/s; Barangay Banawel - Tanao, Chenahen, Partog; Barangay Poblacion - Oyayao; Barangay Balangao - Hafiyen, Tengay; Barangay Butac - Farey; Barangay Sta. Isabel - Naropaan; Barangay Alunogan - Naropaan, Yebyeb; Barangay Pudo - Yebyeb; Barangay Tonglayan - Patang, Paparong; and



Pinaching family owned and managed Pinuchu

Barangay Banawel - Tanao - Fila. PINUCHU as described by the iBalangao is a practice in which individual plant indigenous trees in his own land and/or somebody's land. Since time immemorial, the villagers practice the PINUCHU system under the Dipterocarp forest and Brush Land. In fact, clan and family owned and managed Pinuchu is still in existence such as the Pinuchu of

Tò-or, Banggolay family owned and

Lagwasi family at amfuwag, Lapasen Family at Pépe-e, Gatawen family at Llower Amarad, ambasing family at Upper Amarad, Balonggay family at Tò-or, Magkonga family at Lotot, and the Pinuchu of Baguingan clan at Pongehan, Sakaraw.

The individual, family, and/or clan Pinuchu owners continually observe the practice of intercropping. They plant rattans, coffee, beetle nuts, and other crops suitable for the area of Pinuchu. iBalangaos initiatively make Pinuchu of their own in their own land or other people's land, provided there is a consent of the land owner. They foster the plantation of indigenous trees of the tribe. To permit a land or an area to be planted or to be developed through Pinuchu is one of the nurtured sharing schemes of the iBalangaos. Every right of the owner in the area of Pinuchu is respected by the people. In this practice, nobody have the right to cut the trees within the PINUCHU. A person/individual who belongs to the tribe and/or community is permitted to cut trees however, if it is for personal use and not for selling, and the person is truly in need but most importantly with the consent of the owner. Planted trees and the **Pannà** (wildlings) are claimed by the Pinuchu owner. The presence of the Pinuchu as a tribe's indigenous practice in sustaining the forests and natural resources is one

aspect of hampering human destructions of the ecosystem, like illegal logging, poaching, and other matters that give harm to the environment.



Anybody who cut and/or harm the trees and any crops within



the PINUCHU without the consent of the Pinuchu owner/s and commits violation results to an **Among**, wherein the the violator will be subject to *Ingar* and confiscation of tools and materials stolen or poached, or

will be subject to **MORTA**, wherein the accused/violator is compelled to pay the quantity demanded by the *Arun*. It may be in the form of the following:

1. **LAKAW** - the process of paying a great amount/value in the forms of properties and/or possessions such as rice fields, family owned land, and valuables set by the *Arun*s. Extent of violation is greater than that of *Tengeteng*.

Pap-ayaw



2. **TENGETENG** - the process of paying a smaller amount/value in the forms of properties and/or possessions, however limited to rice fields and animals only. Extent of violation is lesser than that of *Lakaw*.



3. **CHUHA** - the process of paying a great value in the forms of properties and/or possessions. This is applicable when an individual had caused death of any human being (and there is no revenge from the family of the victim) within the area of PINUCHU, communal, clan and family owned forests. The family of the victim claim for a payment in the form of real property and personal property/ies. The family of the accused and/or the one



who committed fault/crime, and the nearest kin shall/must pay the family of the victim and the victim himself (TONGO) as required (the value required is believed to be equal to the fault/crime committed) by the Arun.



4. **PROTECTION OF NATURAL RESOURCES WITHIN THE DOMAIN THROUGH STIFRMSP**

Protection of the natural resources is one of the main concerns of the *iBalangaos*. Everybody is responsible to protect the natural resources beneath and beyond the earth within its ancestral domain. Usually the *MAN-AANOP* (hunters) patrols and acts as a watchdog around the forests, vigilant to any destruction, damage, or violations done. The villagers knew where to harvest/cut trees for construction purposes and fuel for personal and family consumption. They do not just go around the corner and cut any trees. Moreover, they do not cut trees near the watersheds and the trees that are good source of water or even dump garbage anywhere. After typhoons or heavy rains, men of the community patrol to the forests, and water founts to look into its effect and ascertain there are no damages.

The PINUCHU SYSTEM as the Balangao tribe's traditional practice is traditionally preserved and protected by the *iBalangaos*. They put *POCHONG*, one of the traditional sign of protecting the Pinuchu areas. Its presence signifies that trees within Pinuchu, Communal forests, clan and family owned forests are prohibited.

5. MANAGEMENT OF THE PINUCHU AS STIFRMSP

Forests provide many social, economic and environmental benefits. It provides timber and non-timber products, and provide wildlife habitat. People resort to cleaning the forest (called by the tribe as MANGUME), planting crops (Pangah), and planting trees (PINUCHU) for survival. The forest gives much impact to the day-to-day activities of the villagers. Villagers' dependability to the natural resources is accompanied by disciplinary actions. The iBalangaos harvest trees that were matured and harvestable but cutting are strictly controlled.

6. OTHER ESSENTIAL VALUES

The life of the people is normally revolving to what the environment offers. The customary laws, practices and norms of the whole tribe influence everything, there lifestyle, as they eat, work, perform rituals; organize fiestas, hunt, and the like. The people do not strongly rely to the existence of advance technology. Hence, they rely to their natural skills and traditional practices.

Traditional way of weaving
Balangao native attire



Traditional way of field
preparation



Traditional way of planting
palay in the rice fields



Traditional way of pounding
palays using wood-made pestle
and mortars



Traditional way of making
different knives for different
purposes

Traditional way of keeping native
pigs on sight



Payah, it is where villagers catch bats

Awe, it is used in catching bats



Villagers catch fishes using Haychú

Fito, villagers' traditional way of catching wild pigs by making pit



Martafa, one of the valuables of the iBalangao which is used as payment of breaking a law or rule



7. ECO-TOURISM OF THE DOMAIN

The Balangao Domain is blessed with superb creations anybody could ever imagine. The people alone are the great asset of the domain. There were natural attractions in the area that, from the bygone age have been protected by the villagers, not to mention the rugged road that the racers love to run to. From time to time, the municipality had been welcoming foreign and local tourists.

**Laken River found at Barangay
Barangay Butac**

Balangao, Natonin



Apatan Rice Terraces at



Opet Eco-Park at Brgy. Poblacion



Naropaan Falls at Brgy. alunogan



8. Natural and Traditional Resources Use Rights

The Common land uses generally prevail within the different forest classification. While there are foremost uses identified

in each forest type, other areas are with particular resource uses such as pasture, agricultural settlement areas and the like.

Table 10: Natural and Traditional Resources Use Rights

Mossy Forest (Filig)	Dipterocarp (Hangreb)	Other Wooded Areas (Lopná)
<p>1. Protection Forest</p> <p>2. Watershed/Source of water</p> <p>3. Source of minor forest products such as edible plants, medicinal/herbal plants, ornamental plants, and wild animals</p> <p>4. Serves as hunting ground (<i>Man-anopan, Man-awaan</i>)</p>	<p>1. Protection Forest</p> <p>2. Production Forest</p> <p>3. Source of lumber and other wood products for household and community use</p> <p>4. Source of minor forest products</p> <p>5. Hunting Ground</p> <p>6. fishing along rivers</p>	<p>1. Source of lumber and other wood materials</p> <p>2. Agro-forestry areas</p> <p>3. Serves as agricultural areas such as <i>Uma</i> (upland rice fields), <i>Pangah</i> (swidden farms), <i>Karchin</i> (cash crop area), and <i>Pap-ayaw</i> (rice fields)</p> <p>4. <i>Pechag</i> (Grazing area), settlement/ built-up areas</p> <p>5. Source of <i>Kurun</i> and <i>awayan</i> (Bamboo) as indigenous roofing materials</p> <p>6. Source of edible plants, medicinal/herbal plants, ornamental plants, and wild animals</p>

Table 11: Forest Protection

Forest Protection	Traditional Forest Protection activities	Responsible Entity
1. Forest Fire	<p>1. Kangkang establishment - it is a fireline established during the clearing of a certain area to be utilized for cultivation, in order to prevent the spread of fire.</p> <p>2. Ongaw - It is the tribe's way of alarming the community when there is/are certain forest fires. They used to shout Apuy (Fire)</p>	<p>Community, LGU and forest claimants</p> <p>Community, LGU and Community Elders</p>

	<p>passes/transmits from one person to another until the whole community is informed.</p> <p>3. Topag (Suppression) - When the information had reached the community, the villagers voluntarily act to suppress forest fire.</p> <p>4. Fagfaka (Advise) - To remind from time to time the villagers when to possibly have forest fire in making <i>Uma</i> (Kaingin) and farming activities. They do it usually during assemblies and regular days.</p> <p>5. Community Vigilance - Community awareness of observing untoward fire incidence and alarm for collective suppression</p>	<p>Community, LGU and Community Elders</p> <p>Community Elders and LGU</p> <p>Community and LGU</p>
<p>5. Timber Cutting/Harvesting</p>	<p>1. The community observe the right time of harvesting and proper way of cutting trees.</p> <p>2. The community considers the Paniyaw (Taboo) in terms of harvesting/cutting trees for personal/community consumption.</p> <p>3. Fagfaka - reminders during community assemblies against poaching.</p> <p>4. Community awareness of the proper usage of trees, like Lapachien that is only used as fuel wood, and Foyokan, Chumranos, and Funge that are only used for construction of buildings and houses.</p>	<p>Community, Community Elders and LGU</p> <p>Community and Community Elders</p> <p>Community Elders and LGU</p> <p>Community, Community Elders and LGU</p>

	<p>5. Controlled and selected timber cutting/harvesting.</p> <p>6. Discourage the community the use of chainsaws and other prohibited machineries.</p>	<p>Community, Community Elders and LGU</p> <p>Community Elders and LGU</p>
<p>6. Timber Poaching (Unauthorized harvesting of trees)</p>	<p>1. Community, clan and family owned forest and/or Pinuchu are protected against timber poaching thru community/villagers' vigilance.</p> <p>2. Frequent foot patrolling around the forests to monitor any act or incidents with regard to poaching.</p> <p>3. Fagfaka - Frequent advisory to remind the community/village members against poaching.</p>	<p>Community, Community Elders and LGU</p> <p>Community, Community Elders and LGU</p> <p>Community Elders and LGU</p>
<p>7. Unauthorized Occupancy/Encroachment</p>	<p>1. Prohibited occupation or encroachment in community claimed areas.</p> <p>2. Community recognition of the extent of communal and acquired lands based on customary systems.</p> <p>3. Maintained domain boundary line (Kais)</p>	<p>Community Elders and LGU</p> <p>Community Elders, Community</p> <p>Community Elders and LGU</p>
<p>8. Land Cultivations</p>	<p>1. Planting of coffee, beetle nuts, and fruit trees in suitable wooded areas.</p> <p>2. Introduction of terraces as soil conservation measures</p> <p>3. "Pangah" -clearing of weeds near Uma (upland rice farm) for legume plantations.</p> <p>4. Maintenance of border planting or wood species along cultivations</p>	<p>Individual/Family</p> <p>Individual/Family</p> <p>Individual/Family</p>

		Individual/Family
9. Water Source	<p>1. Grazing of animals are far from the water sources or watersheds, animals should be grazed at the pastureland and grasslands at least.</p> <p>2. Watersheds and water sources are maintained and protected.</p> <p>3. Prohibition of waste disposal along water sources and other harmful activities along waterways.</p> <p>4. Harvesting of timbers along watersheds and/or water sources are minimized if not avoided.</p> <p>5. Prohibition of chemicals that could contaminate the waterways.</p>	Community, Elders and LGU

Table 12: Traditional Forest Practices

Natural Resources Development	Traditional Development Practices	Responsible Entity
Forest (timber and non-timber or other minor forest products)	<p>1. Wildlings management - transplanting clustered wildlings to open areas, within privately claimed forests</p> <p>2. Preserved mother trees along water sources</p> <p>3. Introduction of understory fruit tree plantations along forested areas</p> <p>4. Buffer zones - cultivations (Pangah) near upland rice farms (uma) with maintained existing wooded plants to serve as props, wind and fire breaks.</p> <p>5. Adherence to the forest protection approaches</p> <p>6. Assisted natural</p>	Individual/family and clan owners

	<p>regeneration in harvested areas</p> <p>7. selective cutting</p>	
Wildlife	<p>1. Prohibited hunting of predatory birds such as <i>Taner</i> for the protection of rice harvest is everybody's concern</p> <p>2. Developed hunting structures are shared to limit excessive establishment</p>	Individual/family and clan owners
Water Resource	<p>1. Designation of water sources as protected areas (<i>Paniyawplace</i>)</p> <p>2. Conservation of aquatic life through prohibited use of toxic chemicals and electric fishing gadgets in fishing activities.</p> <p>3. Maintained cleanliness/non-pollution around water sources</p> <p>4. Preventive measures such as fences against roaming animals around water sources</p> <p>5. Protection of vegetation along water springs</p>	Individual/family, clan owners and community

Other Forestland Management Practices		Individual/family, clan owners and community
1. Agro-forest	<p>1. Border and inter-planting of wood species along cultivations as nurse trees</p> <p>2. Terracing thru earth and or stone walls</p>	Individual/family and clan owners

Natural Resources Utilization	Traditional Forest Resources Utilization	Responsible Entity
1. Timber	<p>General Principles:</p> <p>1. Harvesting should avoid unnecessary cutting and or damage to other standing trees and near water sources. Trees cut that leans on another standing tree and or fall on water source is "panyew"/taboo.</p> <p>2. Liberation Cutting-Defective and necessary thinning to improve the timber stand are harvested for posts, props and other required wood materials for agricultural purposes, household needs and the like requiring small tree diameter. Aside from other defects, trees struck by lightning (<i>Naechor</i>) are forbidden and not subject for harvesting.</p> <p>3. Timber harvesting maintains selective cutting, and generally for household construction.</p> <p>4. Timber extraction is for household consumption.</p> <p>5. Trees struck by lightning are considered not fit for house construction and are left to maintain forest cover.</p> <p>6. Timber harvests are for local consumption</p>	Community, Elders and LGU

	A. Individual/ Family Claimed Forest 1. Immediate family members possess the right for reasonable share from the timber products. 2. Timber shared to relatives and community members in need.	Head and Members of the Family
2. Non-timber	1. Rights over ordinary minor forest products are common to all with its abundance regardless of the claim of ownership. 2. Priority use of the products remains to the claimant but shared with other non- members depending on availability and usage.	Community, Elders and LGU
3. Pasture areas	1. Common use to the community members 2. Free grazing is observed	Community, Elders and LGU
4. Hunting Grounds	1. While the forests is common for hunting, the established areas for hunting are prohibited to non-claimants without permission, as follows; - <i>Fito</i> - an excavated pit trap - <i>Libang</i> - an area maintained for trapping bats (<i>Panee</i>) 2. Wildlife hunted are shared to neighbors	Community, Elders and LGU
3. Water Resources	1. Water is for everybody and cannot be limited to whoever is privileged. The owners' right over the source of water is subordinate to the use of water for the community. 2. Priority use of water arising from the different modes of forest management, if with improvements in the water system, may stay to the claimants but openly shared to others. 3. " <i>Banbanos</i> " - water distribution system supporting rice lands following gravity flow to the lower elevations	Community, Elders and LGU

Natural Resource Violations	Traditional Conflict Resolutions	Responsible Entity
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1. Timber Poaching and any unauthorized gathering of forest products	"Morta" - Imposition of fines or penalties to offenders such as: Payment of incidental expenses, due to the amicable settlement, and equivalent value of harvested timber, or confiscation in favor to the recognized claimant of the forest. Confiscation of tools used and extractions therein, in offenses by non-domain members and or other people. Replacement of harvested and damaged timber	Community elders and Barangay officials
2. Incendiary	Reprimand Remuneration of expenses and labor in cash or in kind Payment of incidental expenses during settlement Replacement of damaged trees	Community elders and Barangay officials
3. Violations relative to Water resources	a. Reprimand b. Repair or rehabilitation of damages	Community elders and Barangay officials
4. Destructions as result of wandering cattle	Payment equivalent to the cost of destructions Replacement of damaged trees Wandering animals caught inside cultivation are submitted to the brgy. captain or elders (pangat) subject to the "Morta" system Help maintain fences towards cultivation areas	Community elders and Barangay officials
5. Land conflict		
5.1 Within the domain	Amicable Settlement through the elders and or community meeting facilitated by the pangat	Papangat/Elders, LGU
5.2 Domain boundary with adjoining communities	1. Peace Pact (Pochon)	Papangat/Elders, LGU

Forest Resources	Sharing Scheme	Responsible Entit
1. Forest Products (Timber and minor	members guaranteed reasonable allocation	Community/ LGUs and elders

forest products)	of benefits from the forest primarily for dwelling purposes and other household needs Available forest resource for local consumption	
2. Water Resources	Water is a life support and that everybody possesses such resource right. Priority use remains to the claimant from privately claimed lands, but others have the right to avail or use the same. In times of water scarcity for irrigation, rotation basis of irrigating ensures each rice paddy shared as much as possible.	Community/ LGUs and elders
3. Land resource	<i>Unurod</i> - Sharing of a parcel of land for cultivation to support subsistence of a family however with conditions. Usual circumstances require protection of adjoining forest vegetation of the area shared for cultivation, planting of agro-forestry or forest species after utilization of the land and or sharing of harvest as rental to the land.	
4. Wildlife	a. Established hunting areas are shared among community constituents. b. Benefits from hunting activities are shared to all neighbors for free	

2. INDIGENOUS KNOWLEDGE SYSTEMS AND PRACTICES

Through generations of living, the people of the Balangao Tribe have been observing indigenous practices related to their norms wherein some of it was considered as **PANIYAW**. These indigenous knowledge systems and practices had been proven true by the folks and were passed from generation to generation.

1. The appropriate time of harvesting/cutting trees for construction purposes, which falls on the months of October, November, and December.
2. Cutting/harvesting of trees for lumbers is done during the time of full moon to first quarter. Trees to be cut should not have vines clinging to it.
3. Cut trees that *namongan* will not be harvested because it means a miserable life.
4. Trees with manures of *Motet* are not good for cutting.
5. The traditional practice of Pinuchu by the iBalangaos.
6. The traditional sharing schemes of the people belonging to the Balangao Tribe.
7. The supervision of the *Papangat* as recognized leaders at the different barangays/communities.

Months of the year are translated through oral traditions based on agricultural and resources cycle anchored to the climatic condition. Month is named by the tribe as **Herag**.

Table 13: Months'/Herag and Related Activities

Month	Balangao Term	Activities Involved
January	Kiyang	Preparation of the rice fields for plantation, and hunting season.
February	Lungi	Finishing touches of field activities, and hunting activities.
March	Habrang	Rest time for the community, they conduct agro-cultural activities.
April	Upo'	Start of Tiyerkew (summer) season. It is the time for them to go for fishing and the time to gather fuel woods. They only get the branches of the trees; they do not cut the trees that are good source of water.
May	Lachew	Continuing activities for fishing and gathering of fuel woods for its 1 st and 2 nd week. The following weeks are the time when wildlings grow.
June	Fakakaw	It is the start of Pinuchu activities (planting of trees) and planting of fruit trees, at the same time it is the harvesting time of the farmers
July	Et-ete	Plantation time of farmers until the 15 th of August. When the Tollangaw (flower of the sticks) starts to shoot, the farmers stop planting for they believe that the

		palays will not grow.
August	Panafe	Plantation time of farmers until the 15 th . They also start cleaning the rice fields. It is the time also for the hunters to catch bats (mangawe) because this month is the bearing of fruits of the trees usually eaten by Bats.
September	Chiwey	It is the community's rest time from field activities. Preparation of fuel woods and hunting only. Start of the maturation of the leaves of the trees.
October	Chagta'	The community starts to harvest lumbers for housing during the <i>Heyap/Limang</i> (no moon) of the month. It is believed that lumbers harvested during this time do not easily destroyed or get rotten.
November	Lo-o	Harvesting time in the rice fields. They also harvest lumbers for construction of houses, granaries and the like. It is the start of hunting season until the month of February.
December	Keleng	Harvesting time in the rice fields, harvesting of lumbers and hunting season.

3. SUSTAINING AND CONSERVING TRADITIONAL INDIGENOUS FOREST RESOURCE MANAGEMENT

For many indigenous people today, the communication of traditional knowledge is hampered by competition from other cultures that capture the imagination of the young. They are bombarded by a technology that teaches them non-indigenous ways and limits the capacity of elders to pass on traditional knowledge to the young. As the elders die, the full richness of tradition is diminished, because some of it has not been passed on and so is lost. It is important therefore to find ways of preserving this. One way of preserving is through the PINUCHU system. Augmentation of the PINUCHU is one of the most effective ways to embody in the decisions about projects that affect the community, such as the National Greening Program of the Department of Environment and Natural Resources. The *iferangaos* that comprises the Balanngao Tribe have the rights to own and control access to their traditions, knowledge, systems, and practices.

Resources are so unique and valuable that they are protected from activities that would destroy or degrade them. Natural resources are conserved for their values, the trees that enhance air and water supply, and the forests that provide habitat for wide variety of plants and animals. Conservation conflicts arise when natural resources

shortages develop in the face of steadily increasing demands from a growing human population, how a resource should be used, allocated, and for whom. Conflicts worsen when a natural resources crosses political boundaries. For example, the headwaters, or source of a major river may be located in a different place than the river source will be protected to accommodate resource needs downstream. In addition the way in which one natural resource is manage has a direct effect upon other natural resources. Cutting down of trees or making Uma (upland rice farm) near a river, for instance increases erosion, and/or flooding. Eroded soils, silt aloud the river, and adversely affect many organisms such as fish and important aquatic plants that require clean, clear freshwater for survival. Relative to sustaining the natural resources, it is needed to have a balance resource use with protection in order to ensure an adequate supply for future generation. Some ways to achieve it are; To reduce consumption of resources; to protect the resources from pollution or contamination like prohibiting the use of pesticides; Reusing/recycling resources when possible; and, to fully fully protect and preserve resources.

APPENDICES

ACRONYMS

ADSDPP - Ancestral Domain Sustainable Development and Protection Plan

CADT - Certificate of Ancestral Domain Title

CAR - Cordillera Administrative Region

CENRO - Community Environment and Natural Resources Office

DBH - Diameter Breast Height

DENR - Department of Environment and Natural Resources

ENRB - Environment and Natural Resources Board

ENRC - Environment and Natural Resources Council

EO - Executive Order

ICCs - Indigenous Cultural Communities

IKSP - Indigenous Knowledge Systems and Practices

IPs - Indigenous Peoples

IPO - Indigenous Peoples Organization

IPRA - Indigenous Peoples Republic Act

IRR - Implementing Rules and Regulations

JCRO - Joint Confirmation and Recognition Order

JIRR - Joint Implementing Rules and Regulations

LGU - Local Government Unit

NCIP - National Commission on Indigenous Peoples

PD - Presidential Decree

PENRO - Provincial Environment and Natural Resources Office

STIFRMSP - Sustainable Traditional Indigenous Forest Resources Management Systems and Practices

DEFINITION OF TERMS

Uto - waterfalls usually above 15 meters high.

Tayyu-ug - The smaller waterfalls, it is less than 15 meters high.

Panyaw - a tradition wherein people and/or community are prohibited to engage or to attempt doing something that is believed to be sacred. The use or mention of something is forbidden because of its sacred nature.

Ekeb - it is the percentage share of an arun.

Tongo - it is the payment of the body of a slain person within the forest areas and domain's jurisdiction. Mostly in the form of carabao, rice fields, furawen, and gongs or any form of property.

Enat - it is the contribution of the family members and relatives of the accused which will be given to the victim and victim's family.

Changar - an act of violence, or to do harmful actions to anybody's property.

Hafangen - meeting point of two or more bodies of water.

Akeg - a form of Bayanihan wherein someone asks for services from the neighborhood and/or the community but for a free labor.

Labfong - a form of Bayanihan wherein a person renders a service to someone with a free labor, but the person who was provided service/s likewise renders back a service.

Kipoh - it is to render back service/s to the one who provided service/s in exchange of the Labfong.

Nachenem - it is the great spread of fire.

Pagpag - part of Filig where there are various kinds and dimensions of trees and that serves as a hunting ground of the people.

Ka-ay - is a specific hunting area where hunter and/or group of hunters go for hunting, but prohibited to intruders from nearby places.

Awan hen umili - is a communal forest of a particular community of the Balangao Tribe.

Fotto - is a tribal practice of catching fishes with the use of umli and Tofe.

Paseng - referred to as the share of the hunters from their hunting activities.

Weteng - referred to as the share of the community members or neighborhood to the *laman* (wild animals) hunted by the village hunters.

Fanaw - referred to as the share of neighborhood from the cooked *laman* (wild animal) hunted by village hunters.

Adchem - referred to as the share of the owner of the rice fields given by the cultivator.

Inurod - referred to as the share of the owner of the land cultivated for *Uma* (kaingin) given by the cultivator.

Ará - a source of water from the water sources that spreads to the rice fields.

Akilid - referred to as the rainy and coldest season from the month of June until March.

Tiyarkaw - referred to as the dry season that starts from April and ends on May.

Pangat - Somebody who is of good character and dignity, recognized as a community leader.

Arun - mediator/s who settles serious cases, and generally receives percentage shares.

Among - the gathering/assemblage of Papangat, community members, and conflicting parties, and Aruns in instances where serious cases are involved.

-the gathering/assemblage of community members/villagers for advisories.

Morta - fines imposed to violators and offenders of customary laws.

Ingar - reprimand.

-is a disciplinary actions from the Papangat and Aruns to anybody who violates customary laws.

Fagfaka - advice.

-¹to advice the community members of forests and non-forests activities.

-²to advice the violators/offenders to stop committing such misconducts and/or crimes.

Mughó - the pointed summit of a mountain.

Aanopan - referred to as the place of hunting activities are done.

Kinheb - referred to the patches cultivated for first cropping.

Fullong - referred to the patch of land cultivated for the second cropping.

Lattay/Fellat - referred to the patch of land cultivated for the third cropping and maintained succeedingly.

Ifoy - an old uma (Upland rice farm) that was abandoned where trees wildly grow.

Pangah - Referred to the patches utilized for vegetable/legume cropping.

Kurun - grass used for thatching.

iBalangao -referring to the tribe where indigenous people belong.

-referring to the ethnic group of a tribe.

Fufun - a source of water that comes out from the ground, typically it is the source of drinking water of the people.

Panná - a plant or a fruit of plant that grows wild.

Payah - identified area in the forest where hunters usually catch bats using a net.

Fito - pits constructed as a trap for wild animals in identified area in the forests, usually near the fruit bearing trees eaten by wild pigs and deers.

STIFRMSP ORIENTATION (CENRO)



STIFRMSP ORIENTATION (REGION)



**STIFRMSP CONSULTATION
MEETING**

**SIGNING OF THE RESOLUTION OF
ACCEPTANCE OF THE BALANGAO
PINUCHU**



COMMUNITY DATA GATHERING

BARANGAY BANAQ

BARANGAY PUDO



BARANGAY ALUNOGAN

BARANGAY STA. ISABEL



BARANGAY BUTAC



BARANGAY BALANGAO



BARANGAY BANAWEL



BARANGAY POBLACION



BARANGAY TONGLAYAN

